# THE SCIENCE OF SOCIAL ORGANISATION

## WORKS BY BHAGAVAN DAS

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Krishna. A Study in the Theory of Avataras.

The Essential Unity of All Religions.

Mystic Experiences or Tales from Yoga Vasishta.

The Science of the Emotions.

The Science of Peace or Adhyatma-Vidya.

The Science of Religion. (Sanatana Vaidika Dharma.)

The Science of the Sacred Word or Pranava Vada.

The Science of Social Organization or Laws of Manu in the Light of Atma-Vidya.

# THE SCIENCE OF SOCIAL ORGANISATION

OR

# THE LAWS OF MANU

IN THE

## LIGHT OF ĀṬMA-VIḌYĀ

BY

BHAGAVAN DAS

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DAS

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*(Revised and Enlarged)*

**Volume I**

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## ADDENDUM

ON page 274, after line 13, add

This Comparative Religion would embody and express that aspect of Metaphysic which would reconcile all particular religions by showing that there was Unity among them all as regards essentials, due to the Unity (Skt Éka ṭā, P-A Wahḍaṭ) of the Self from which they all issue, while the Difference was to be found only in the superficial non essential details, varying with the variations of time place circumstance, due to the Manyness (Skt An-ekaṭā P-A Kasraṭ) of the Not-Self

Or, in accordance with the sub division into three, of the sciences subserving the first threefold end of life Moksha Shāstra may be sub divided into (*a*) Ḍarshana Shāstra, Brahma vidyā, the Science of the Infinite, including Aḍhyāṭma-Shāstra or Psychology, Nyāya-Shāstra or Logic, Mīmāmsa or Ḍharma-Karma Shāstra or Ethics, (*b*) Yoga Shāstra Applied Psychology the Psychical Science and Art of Superphysical Powers and of active identification of individual with Universal Consciousness, and (*c*) Bhakṭi-Shāstra, the Science and Art of Devotion, of purifying the heart and spiritualising the emotions by the cultivation of the Love Divine (P A Ishq i haqīqī)

## CORRIGENDA

| *Page* | *Line* | *For* | *Read* |
|---|---|---|---|
| 29 | (Page-heading) | Separation | Separatism |
| 49 | 8 (foot-note) | p 7 | p 11 |
| 52 | 21 | It-Self, | It-Self by the Self, |
| 60 | 21 | the water, of | the water, for |
| 60 | 23 | the earth, of | the earth, for |
| 62 | 14 | the sheath | thy sheath |
| 192 | 10 | rigidity of disease | disease of rigidity |
| 206 | 15 | way | why |
| 233 | 14 | perfect | perfection |
| 252 | 10 | seed fruit | fruit-seed |
| 252 | 11 | ,, | ,, |
| 257 | 24 | janma-heredity | janma-privilege (by heredity) |
| 259 | 3 | way | why |
| 263 | 26 | भनेत् | भवेत् |
| 266 | 4 (footnote) | a vidyā | as vidyā |
| 266 | 35 | usuage | usage |
| 271 | 1 | the first four , I | the four ; |
| 380 | 11 | दिवेहिवे | दिवे दिवे |
| 380 | 13 | अत्मा | आत्मा |

# PREFACE TO THE SECOND EDITION

A SERIES of four lectures was delivered by me on *The Laws of Manu* as embodying the principles of *The Science of Social Organisation*, in the last week of December, 1909, at the Thirty-fourth Annual Convention of the Theosophical Society, in Benares The lectures had been prepared at the wish of my loved and honored friend and spiritual elder, Dr Annie Besant, President of that Society, who, after Madame Blavatsky and Col Olcott, has done most to turn the mind of modern India, educated in western ways of thinking, towards what is of lasting value in the ancient lore of India, and to develope national self respect therein, by her forty years' whole-hearted self-sacrifice and unremitting labors for the uplifting of the Indian People

These lectures, after revision and expansion, were published in book form by The Theosophical Publishing Society (now the T P House) in 1910 The book, despite many and grave defects, was well received by very diverse schools of 'Hindu' thought in India, and seems to have secured some favorable notice outside also[1] The rather

[1] *Vide e g* Urwick *The Message of Plato* (pub 1920) L Adams Beck (*E. Barrington*) *The Story of Oriental Philosophy* (1928) Prof J S Mackenzie, *Fundamental Problems of Life* (1928)

large first edition ran out in less than ten years. I was asked by the T P House, so long ago as 1918 or 1919, for consent to reprint A number of notes had gathered, on the margins and on pasted in slips, in my copy of the book I wished to incorporate them in a new edition I replied that I would like to revise They gave me time But I was lacking in foresight when I asked to be allowed to revise

The work of revision could not begin till some ten years later Other literary work, some of which was perhaps less called for, and many private and public worries and engagements, some independent of, and many consequent on, the vast political turmoil in the country which began in 1919, (and which I have referred to more fully in the Preface to the third edition of *The Science of the Emotions*) took up all my diminishing energies and shrinking hours of daily work

At last, after repeated reminders from the T. P. House, I desperately sat down to the work of revision a week or two after my elder son went into jail in April, 1930, in connection with the Civil Disobedience movement directed by Mahatma Gandhi But in all these years, more notes had kept gathering India, with the rest of the human world, had been passing through amazing experiences—and very distressful too for India, and some other countries, if not for all, all sorts of ideas and feelings (not exactly quite new but garbed in

new and strong forms) connected with the Reconstruction of Society with regard to all the main concerns of life, Education, Domesticity, Economics, Politics, Religion, were clashing in the intellectual and emotional atmosphere, with inevitable action and reaction on the physical life I tried anxiously to find out if Manu had any reconciling suggestions to give to us, and to embody them in the new edition. But this was a task far beyond my poor capacities to cope with satisfactorily. And the distractions and interruptions continued almost worse than ever before

The compilation of a paper (recently published as a book) on "The Unity of Asiatic Thought" or *The Essential Unity of All Religions*, for the All-Asia Educational Conference, held in Benares, on 26th to 30th December, 1930, made a great interruption in the work on *Manu* Then, as if in cruel and contemptuous mockery and challenge of the efforts of those who were trying to bring about peace between the creeds, came a terrible outbreak of engineered communal riots in Benares, on 11th February, 1931, which lasted for about a week. This was followed by a far worse outbreak, resulting in much greater destruction of life and property, in Cawnpore, on 24th March, which also lasted for about a week The Indian National Congress, sitting at Karachi in that same week, appointed a Committee, putting me on it as Chairman, to enquire into and report on the

Cawnpore riots, and on the causes of, and the remedies for, such happenings. I could not make up my mind to disobey the Congress But the work of the Committee made a complete and very long break in the work on *Manu*

*Before I could settle down to it again*, the truce arrived at between Mahatma Gandhi as representative of the Congress and Lord Irwin as head of the Government of India on 4th March, 1931, was broken by the imprisonment of Mahatma Gandhi on 4th January, 1932, almost immediately after his return from the second Indian Round Table Conference in London, and the consequent resumption of Civil Disobedience by the country My elder son again went into jail, and my private and public worries began afresh

At last, seeing there was no hope of completing the revision of *Manu* within any reasonably short period, the T P. House suggested that the bulk of the portion that had been printed off should be published as a first volume I agreed The volume now presented to the public is the result I fervently hope the second and completing volume will be out before the close of 1933

The old form of lectures has been abandoned. The book has been recast to some extent, and a great many additions made, to the text as well as the footnotes Dr Annie Besant had said once, in the course of a conversation on the subject, during

one of her latterly very rare visits to Benares, some time before I began revision, that the book required to be thought out anew But almost all the matter of the first edition has been preserved, as it had elicited kind letters of appreciation from distant quarters of India and some other countries also

I am painfully conscious of the very serious shortcomings of the work. The ideas are scattered about, in more or less scrappy fashion, and look like a collection of separate notes just tied together, they are partly expounded in one place and partly in another, with repetitions, and not properly arranged and systematically developed. These great faults are due, primarily, to my very poor fitness for the task undertaken, and, secondarily, to the conditions in which it has been carried out—conditions entirely antagonistic to sound and accurate scholarship and well and fully thought out and balanced conclusions, all which requires close, prolonged, undisturbed and unbroken study and reflection The book is more like a collection of shanties roughly put up in intervals of hurried leisure amidst unavoidable other work, than like a well-constructed house My only consolation is that the materials of which the sheds are here constructed, are good—because they are ancient, and not mine at all—and can be re arranged into a fine building by more competent hands I hope that learned readers, who may happen to believe

with me that the New India of the future can be born painlessly and grow and shape herself into health and strength and beauty, only if there is no complete break made between the past and the future, only if the essence of the traditions, the genius, the individuality, the Soul of the Old India, is carried over and reborn in the fresh body of New India, only if the form is constructed newly while the spirit remains the old, only if the nourishment provided by the past is duly taken by the future—I hope that such patriotic, and at the same time humanist, sons and daughters of the Motherland, the builders of the home of New India, may find the materials, here gathered, serviceable for their work, and may utilise it with all necessary corrections and improvements

In conclusion, I request of all dear friends in the spirit, if not in the body, who may happen to look into this book, that any words which give the impression that I am over-enthusiastic and wish to support anything and everything that is contained in the current rescension of *Manu-Smṛti*, may be replaced by more sober and restrained language I do not, by any means, regard every verse of it as gospel I believe, in deference to the views of scholars who have studied it from the standpoint of historical criticism, that the bulk of it was put into its present form about two thousand years ago, as part of the Vaiḍika revival, some centuries after the Buddha, like many other

Samskṛt works, as a *new edition* of one or more *much older* works; that a good many spurious interpolations have been made since, and given currency, by interested transcribers; and that the directions contained in many other verses, probably genuine, regarding details of ceremonial observances, or punishments of crime and expiations of sin (distinction between which was not made so sharply in the earlier periods of human history as it is to-day) are certainly obsolete now, though I will not presume to say that they never served a useful purpose Particularly do I hold that the verses which seem to base 'caste' exclusively on 'birth' (*janma*) should not be accepted blindly, or taken too literally and unreservedly as self complete, without reference to and qualification by other verses, and that those which seem to give due weight to 'temperamental aptitude (*guṇa*) and 'occupation' or 'means of livelihood followed' (*Karma*) as factors decisive of 'caste' should be assigned their full value

Briefly, I have studied the *Smṛti*, with the eye, not of historical criticism, but of philosophical and psychological searching, and I have come to the conclusion that the *main principles* underlying the social polity expounded in it are psychologically scientific and therefore of *permanent* value to mankind, throughout many changes of *temporary forms*, and I have endeavoured to expound these principles in modern more familiar terms, to the best

of my very poor ability, in the hope that what is really precious in the ancient heritage of India may not be swept away, by the flood of new notions, themselves not all wholesome by any means, together with the unwholesome rubbish that has undoubtedly come to overlay it in the course of ages, by the action of the ever-changing outer circumstances of the never-changing Inner Nature of the Universal Life.

*Benares* BHAGAVAN DAS

17th November, 1932

## NOTE

I MUST record my sincere apologies to the T P H. and the Vasanta Press for having caused them very great inconvenience in connection with this book, and my gratitude to them for having borne with me so patiently, also my gratitude to Mr C Subbarayudu who has kindly helped in the work of scrutinising proofs at Adyar, as a labor of love

BHAGAVAN DAS

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# INTRODUCTION

*(to the First Edition, by Dr Annie Besant)*

IT is with very great pleasure that I introduce this book, for I believe that it deserves the thoughtful attention of the Indian and English public, and contains ideas and suggestions of the greatest value for all who are interested in the vexed questions of the day Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death It stands at the edge of a precipice, and sees no way to safety Over the edge it must go—as previous civilisations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Aryan Race His *precepts* cannot be followed blindly in an age so far removed from that in

which He spoke, but His *ideas* contain all the needed solutions, and to apply the essential ideas to modern conditions is the work which needs to be done and which will receive His blessing in the doing The present volume is an attempt to suggest a few adaptations by one who is full of reverence for the ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and reshaping strength

The book has far outgrown the original lectures, but has in it, I think, nothing superfluous or irrelevant For the sake of the learned, both Asiatic and European, the authorities have been quoted in their original Samskṛt, for the sake of the unlearned, these quotations have all been thrown into foot-notes, so that the English may run smoothly and unbrokenly. Technical terms have been translated, but the originals have been added within brackets

One explanatory statement should be made as to the method of conveying to the modern reader the thought of the ancient writer The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an "accurate and scholarly translation" of the foreign language which he is striving to interpret What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of

the garden Even I, with my poor knowledge of Samskṛt, know the joy of contacting the pulsing virile Scriptures in their own tongue, and the inexpressible dulness and dreariness of their scholarly renderings into English But our lecturer is a Hindū, who from childhood upwards has lived in the atmosphere of the elder days, he heard the old stories before he could read, sung by grandmother, aunt, and paṇḍit, when he is tired now, he finds his recreation in chanting over the well-loved stanzas of an Ancient (Purāṇa), crooning them softly as a lullaby to a wearied mind, to him the 'well constructed language' (Samskṛt) is the mother tongue, not a foreign language, he knows its shades of meaning, its wide connotations, its traditional glosses clustering round words and sentences, its content as drawn out by great commentators Hence when he wishes to share its treasures with those whose birthright they are not, he pours out these meanings in their richness of content, gives them as they speak to the heart of the Hindū, not to the brain of the European His close and accurate knowledge of Samskṛt would make it child's play for him to give "an accurate and scholarly translation' of every quotation, he has preferred to give the living flowers rather the dried specimens Orientalists, in the pride of their mastery of a 'dead language will very likely scoff at the rendering of one to whom it is a living and familiar tongue, who has not mastered

Samskṛt as a man but has lived in it from an infant For these, the originals are given. But for those who want to touch the throbbing body—rather than learn the names of the bones of the skeleton—of India's Ancient Wisdom, for those these free and full renderings are given. And I believe that they will be welcomed and enjoyed.

ANNIE BESANT

## TO THE PURE OF SOUL

O PURE of Soul! The angels raise their song,
And Truth's light blazeth over East and West!
Alas! the heedless world lies fast asleep,
And the Dawn's glory wasteth in the skies!
O Pure of Soul! do *Ye* awake, arise,
And open wide the windows of your hearts,
And fill them with the shining of Day's Star,
And with the heavenly music of that song,
So, when the laggards wake, they may not lack
Some message from Ye for the next morn's hope,
Some sign and token that their kith have seen
And stood before the Glory face to face,
And that they also may if they but will
Be this your Sun-dawn work, Ye Pure of Soul!

# FOREWORD

(*to the First Edition*)

SOMEWHERE in the published writings of H B Blavatsky it is said that all earnest Theosophists should be advised to study Manu I had therefore been looking from time to time into the scripture which goes by the name of *Manu-Smṛti* or *Manu-Saṁhitā* Coming to know of this, our beloved President desired me to lay before our brothers and sisters, on the present occasion, in a brief form, in modern ways of thinking and of speaking, as far as possible, the ideas I might have gathered from the reading of that ancient ordinance I should say at the outset, that the study—indeed it should be called only reading—has been very cursory, and the student has been lacking in almost every needed qualification. But if faith abundant be a qualification, then that has not been lacking I have read, not in the spirit of the critical and learned scholar and antiquarian, superior to his subject, but with the reverence of the humble learner who

wishes to understand, for practical instruction and for guidance, so far as may be, in present day life, ever mindful of his own inability, and ever holding his judgment in suspense where he cannot understand

"Read the things of the flesh with the eyes of the spirit, not the things of the spirit with the eyes of the flesh"—said a Master To interpret the words of Manu, as of all the real scriptures of all the nations, mere grammar and dictionary, however laboriously used, are not enough—unless perhaps they be Samskṛt grammar and dictionary. But Samskṛt Shabda-Shāstra is not *mere* grammar and dictionary, but the whole Science of Language, which is inseparable from the Science of Thought and of Exegesis, Nyāya and Mīmāmsā

This is said, to obviate hasty objections that the renderings of the Samskṛt texts, in the following lectures, put new ideas into the old words In the matter of all subjective knowledge, there are not new ideas enough, yet, to exhaust the richness of content of the old words of the 'well-constructed' and 'consecrated' language Those who have done the work of translation with open mind, and with, what is even more needed, open heart—as ready, at least, to see the good points of the work under translation as the weak ones—they know that the many shades of meaning, which have become attached by varied and long continued associations to the important words of any language, cannot be

adequately rendered by single words from another language Every race, inspired by its own distinctive 'ruling passion' constructs its own language, as all its other appliances of life, in order to suit the particular aspect of divine manifestation which it represents Therefore *exact* equivalents in any two languages are very difficult to find Hence, the frequent need to express the many shades of meaning of an older and a fuller word by many words of a newer language, not yet so full in subjective knowledge Those who are best circumstanced to live in, and to live themselves into, the modern as well as the ancient types and phases of civilisation, may be most safely trusted to interpret truly the latter to the former

With this brief foreword I proceed to my duty

BHAGAVAN DAS

*First Edition, 1910*

CHAPTER I

# THE FOUNDATION OF MANU'S CODE OF LIFE

ब्रह्मविद्या सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ।

*Mundaka Upanishat*, I, 1, 1.

ध्यानिक सर्वमेवैतत् यदेतदभिशब्दितम् ।
न ह्यनध्यात्मवित् कश्चित्क्रियाफलमुपाश्नुते ॥ [1]

*Manu*, VI, 82

अध्यात्मविद्या विद्याना वाद प्रवदतामहम् ।

*Gītā*, X, 32

Brahma declared unto His eldest son, Atharva the Science of Brahma, which verily is the foundation of all other sciences

All this whatsoever, that is designated by the word 'This' all this is made of the substance of and is held together by thought, by ideation, and by that alone He

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[1] Shankara's *Bhāshya* on Gaudapada's *Māndūkya kārikā* 30 reads this line as

न ह्यनध्यात्मविद् वेदान् ज्ञातु शक्नोति तत्त्वतः ॥

That is he who does not know the Science of the Infinite Self cannot know the heart of the *Veda* i.e. of any Science of the Finite superphysical or physical

who knoweth not the subjective science, the Science of the Self, he can make no action truly fruitful, can guide no course of action purposefully to beneficent issues

Of all the sciences, I am the Science of the Self, and of all speech, I am the mutual converse of those who seek the Infinite and Eternal Truth of the Self in Whom all things live and move and have their being

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## THE CHARACTERISTIC QUALITY OF MAN

THE forest-chants of the Scripture sing how *minerals exist, plants feel, and animals know, but* know not that they exist and feel and know, while man exists, feels, knows, and also knows that he exists, feels, knows[1] Because of this appearance

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[1] *Rg Veda Aitareya Āranyaka II iii 2* Sayana's comment on this says

सच्चिदानन्दरूपस्य जगत्कारणस्य परमात्मन कार्यभूता सर्वेऽपि पदार्था आविर्भावोपाधय । तत्राचेतनेषु मृत्पाषाणादिषु सत्तामात्रमाविर्भवति, न चात्मनो जीवत्वम् । ये तु ओषधिवनस्पतय जीवरूपा स्थावरा, ये च श्वासरूपप्राणधारिण जीवरूपा जगमाः, ते उभये अतिशयेनाविर्भावस्थानम् ।

In other words All things whatsoever are but means of manifestation of the Supreme Self's limitless powers that which is seemingly unmoving manifests His attribute of Existence (*sat* I am) most the vegetable kingdom that of Feeling (*rasa ānanda* Bliss), the animals Intelligence (*chit chitta*) Consciousness, man Self-consciousness (*vijñāna prajñā*) " Western writers have said Minerals grow, plants grow and live animals grow live and feel or better God sleeps in the mineral dreams in the vegetable wakes in the animal

of self-consciousness in him for the first time in the course of evolution of our world-system, is it possible for him to know the Great Self and understand the method and the reason of the World-process Because of this and this alone, is he truly the man, the thinker, son of Manu, the all thinker The others cannot think thus comprehensively, with this self-reference of all that is before and after, distinguishing between the Self and what is not the Self, and so grasping the whole essence of the World-process In them all the manifestation of the Self is but partial, though in ever-increasing degree first of only the existence (s a t) aspect of the Supreme, then of that and some dim feeling (ā n a n d a), then of these and a little of intelligent consciousness (c h i t) [1] In man the manifestation finds comparative completeness, and he therefore

looks before and after and thinks and knows himself in man The fictitious line between the living and the supposed non living is being obliterated rapidly in western science also

[1] Bergson puts forward the opinion that Vegetable torpor instinct, and intelligence—these are the elements that coincided in the vital impulsion common to plants and animals and which in the course of a development in which they were made manifest in the most unforeseen forms have been dissociated by the very fact of their growth The cardinal error which from Aristotle downwards has vitiated most of the philosophies of Nature is to see in vegetable instinctive and rational life three successive degrees of the development of one and the same tendency whereas they are three divergent directions of an activity that has split up as it grew Bergson's three elements seem to correspond respectively with t a m a s r a j a s and s a t t v a or ā n a n d a s a t and c h i t (For explanation of changes of order see *The Science of Peace* and *The Pranava Vāda* by the present writer)

fulfils the purpose, and is the turning-point, of the world-system. At the stage of man alone the separated self, termed the jīva, becomes capable of najāt, deliverance, liberation, and fanā-f-llāh, annihilation into God, wisāl, union with God, in the language of Musalmān Sūfis; of salvation, and beatitude, in the words of Christian seers and mystics; of nirvāṇa and the extinction of the sense of separate

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There is an element of truth in what he says; also an element of error in the shape of its unqualified extremeness It may be true, as seems to be now held generally, that the evolution of the 'kingdoms' of nature, and even the genera and species, is along the branches of a tree, as it were, and not a continuous upward line or even spiral Ashvaṭṭha, Sthānu, Yggdrasil, the World-tree, are well-known symbols also, side by side with others, of the Universe, in various mythologies But what may be true of the physique need not be true of the psyche quite And 'symbiosis,' co-operation between all the kingdoms of Nature, the circulation of a common vitality through all its limbs or branches is also recognised as a fact Anyway, the three 'elements' are always inseparable attributes of one and the same Living Substance; the 'divergence' spoken of by Bergson is a matter only of predominance and not of exclusiveness; and that too in the physical forms only; souls pass from lower forms of body to higher, flying from lower 'branch' to higher 'branch' we may say Reconciliation of the various divergent views (—and all catch aspects of the truth, and are reconcilable, if not put extremely—) is to be found in the expositions given in theosophical literature, of the nature of karma, re-incarnation, and evolution. "It is remarkable that through paleontological research the original Latin word 'evolution' becomes inadequate and the old Samskṛt word (vi) kār (a) [creative evolution or unfolding] reasserts itself" *Encyclopædia Britannica*, 13th edition, vol 29, art Evolution The word exfoliation seems to have a

—"ar significance

individuality, for the followers of the Buddha and of the Jina, of moksha and freedom from the bonds of doubt and error and matter, for the student of Vedānta, of kaivalyam, realisation of Oneness, the Unity of the Universal and the On(e)ly Consciousness, in the phrase of the Yoga In man, that principle which is variously called the mind (manas), the means and instrument of thinking, or the inner organ (antah-karana), or the conscious individual atom (chitta anu), attains that degree of development whereby it can reflect the image of the Infinite fully, and so become the bridge between the finite and the Infinite, between the endless past and future on the one hand and the eternal present on the other, whereby it can become the means of a conscious individual immortality, such as is referred to in the ancient books, which tell us that consciousness extending over the whole of any given world system and cycle, lasting and persisting unbroken from the birth to the reabsorption of that system in the primal cosmic elements—that this is known technically as immortality of the individual consciousness

## MAN, THE CROWN OF CREATION—HOW?

This potentiality of the human stage of evolution is the element of truth in the otherwise boastful

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1 आभूतसम्प्लव स्थानममृतत्व हि भाष्यते । *Vayu Purana*

belief that man is the crown of creation, whom all things else therein subserve Because of this potentiality of salvation (m o k s h a) and all that it signifies, even the lower nature spirits (d e v a s) crave instinctively for birth amongst the sons of Manu, and all the denizens of all the lower kingdoms strive incessantly in their sub-conscious being to reach his high estate [1] In no other way can they attain to that self-consciousness whereby and wherein alone Emancipation from the bonds of matter may be won, the long and weary exile cease, and the joyous homeward return begin towards that Self of

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[1] माजन्तु मानव देहं ।
तनवो बहवो मह्य मानुषीं तु तनुं प्रियां । etc
सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या
वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।
तैस्तैरतुष्टहृदयो मनुजं विधाय
ब्रह्मावलोकधिषणं मुदमाप देव ॥ *Bhāgavata* XI ix, 28

That is to say

House after house did God make for Himself,
Mineral and plant insect fish reptile bird
And mammal too, but yet was He not pleased
At last He made Himself the shape of Man
Wherein He knew Himself the Boundless Self
And then the Lord of All was satisfied

This is what modern western philosophers like Hegel also seem to mean when they say that the Absolute attains *full* self-consciousness or absolute knowledge the spirit knowing itself *as spirit in man* And *probably the Bible means the* same thing when t says God created man in His own image For Sufi verses to the same effect, see the present writer's *Krishna* p 234

Bliss, whence all this show of passing pain and fleeting pleasure mixed in ceaseless toil and turmoil has issued, in order that the glory of that lasting bliss may shine the brighter for the contrast

## THE SCIENCE OF THE SELF

The Science of this ever-living Self, Self-consciousness, deep-seated in the heart of every living being, is that Science (Adhyātma-Vidyā) of which Kṛshṇa said

> I am the beginning the middle, and the end of all the manifest, and of all the ways of mutual converse amongst men, I am that guiding clue, which ever seeks and ever points to the One Truth, of all the sciences I am the Science of the Self[1]

The other sciences and arts and learnings all exist, and also feel and partly know the objects that they deal with But they do not know themselves And, knowing not themselves, they do not know the relationships existing betwixt themselves, of each one to the others, and betwixt the various objects that they deal with respectively And, thus, they do not know even their special objects wholly Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life therefore the Science of the Self alone, knowing itself, knows also all the others in their very essence,

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1 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ *Gītā* x 32

and can set to each its due proportion to the rest, and so make all harmonious and fruitful It is now being recognised, even quite generally, that the roots of all the most concretely physical sciences are lost in metaphysic, and to be found only by diligent searching there The force of the physicist, the atom of the chemist, the vital functioning of the biologist, the tendencies to multiplication and heredity and spontaneous variation and natural and sexual selection of the evolutionist, even the impossible point and line and surface and one and two and zero, etc , of the mathematician, are all meaningless until translated into terms of metaphysic, the Science of the Self[1] Hence is this Science verily the King of Sciences, to which all others minister and owe allegiance, and which protects and nourishes all others lovingly, justly, and righteously

It is the royal science, the royal secret sacred surpassingly It supplies the only sanction and support to righteousness, and its benefits may be seen thus even with the eyes of flesh as bringing peace and permanence of happiness to men Every ruler of men should study it diligently, so he may be not a ruler but a true minister or servant for it discloses the essential nature of pain and pleasure, joy and sorrow, and enables him to triumph over all elations and depressions achieve the steadfast mind and do his duty righteously, serenely, faithfully, it is the lamp which lights up all the other lights, which illuminates the final darkness left by all the other lesser

[1] See *e g* Thomson *Introduction to Science* (H U L Series) *pp* 166 167 *and The Metaphysic and Psychology of Theosophy* (Adyar Pamphlets Series) by the present writer for a fuller working out of this idea

sciences, it shows the righteous way of all good and great deeds, it is the one rock on which all law rests securely [1]

## THE HIERARCHY OF THE WISE LAW GIVERS

Because it is the King of Sciences, the Holy Science, therefore all true kings should know it, all men ruling the affairs of other men should learn it assiduously, if they would govern well and win the love of men and gods, here and hereafter, and happiness on earth and in high heaven for themselves and for their peoples Manu says

Only he who knows the science of the true and all-embracing knowledge, only he deserves to be the leader of armies, the wielder of the rod of justice the king of men the suzerain and overlord of kings [2]

The first Manu of the Human Race is the great prototype of all such patriarchal kings Thinking

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[1] राजविद्या राजगुह्यम् पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ *Gita* ix 2
आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिश्च शाश्वती ।
विद्याश्च शास्त्र एवैता अभ्यसेन्नृपति सदा ॥
आन्वीक्षिक्यात्मविद्या स्यादीक्षणात्सुखदुःखयो ।
इक्ष्यमाणस्तया तत्त्व हर्षशोकौ व्युदस्यति ॥
प्रदीप सर्वविद्यानामुपाय सर्वकर्मणाम् ।
आश्रय सर्वधर्माणा शश्वदान्वीक्षिकी मता ॥

Shukra *Niti* i 152 158 Kautalya *Artha Shastra* I 2 Vatsyayana *Nyāya Bhāshya* I i 1

[2] सेनापत्य च राज्य च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्य वा वेदशास्त्रविदर्हति ॥ *Manu* xi 100

(mananam), looking before and after, joining cause and effect deliberately in memory and expectation—the pre eminent and specific character of man—is perfectly embodied in the Manu's mind, omniscient of whole past ages (kalpas), world-cycles of activity and sleep, that only serve as ever-repeated, ever passing, illustrations of the truths and principles of the Science of the Self

Because he has this vast experience, extending breaklessly over whole æons, of all possible situations in all possible kinds of life, in lowest and in highest kingdoms, and because his omniscience of infinite details is pervaded by the principles of Self-knowledge, therefore is he fit to guide new hosts of selves (jivas), in new cycles, from their birth in the atoms of those primal substances and times, ever so long ago, of which at present we can call up but the faintest memories or conceptions, up to their remergence in the Common Self, at the nirvāṇa of the system, therefore is he fit to make laws for guiding them from age to age, laws varying in details with the variations of the circumstances of life, but as unvarying in essential principles as the basic facts and laws of man's psycho-physical nature with which those principles are fundamentally connected and from which they are directly derived And in this work of guiding human evolution and making laws for it, the Manu is helped by Sages (Rshis), who also have remained over with him from previous ages

(kalpas), and therefore are called shishtas, the Elect and Select, literally 'remains,' remnants or residua

The verb root shish means to remain behind, and to be distinguished from others (and the root shas means to instruct and be instructed), and all these senses are included in the word shishta The knowers and doers of ḍharma [1] well-instructed and distinguished beyond others, who remained behind at the end of previous ages (manvantaras),* and now stay on throughout this world cycle in order to maintain unbroken the chain of worlds and kingdoms and races, and to preserve the ancient ḍharma from falling into decay and ruin by constantly instructing the new jīvas in their duties—these are the Manu and the seven Rshis Out of his memory of the past age our Manu declared the ḍharmas suited for the present cycle, and therefore is that ḍharma known as 'remembered' (Smṛti or Smarta) And because it is observed and practised by those that remained' behind and will be established again and again in succeeding cycles after the expiration of this, and has been taught by the Elders and their Elders always (with the needed modifications from time to time), therefore is it known as Shishtachara, *i.e.*, the conduct, precept and example, of the well instructed remnant of high teachers worthy of all reverence [3]

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[1] A well nigh untranslatable word including religion rites piety specific property function law etc but above all the Duty incumbent on a man at the stage of evolution he has reached and in the situation he may be in More will be said on it later on

Rounds' in theosophical parlance

[3] शिष्टेर्यातोऽथ निष्ठान्ताच्छिष्टशब्द प्रचक्षते ।
मन्वतरेषु ये शिष्टा इह तिष्ठन्ति धार्मिका ॥
मनु सप्तर्षयश्चैव लोकसन्तानकारिण ।
तिष्ठन्तीह च धर्मार्थं तान्शिष्टान् सम्प्रचक्षते ॥

The *Mārkandeya Purāna*[1] tells the story of the next or eighth Manu, Sāvarṇi by name, who began his preparation for his future work so long ago as the second Round (named in the Purāṇas as the Svārochisha Manvantara), when he was born as the kṣhaṭṭriya (warrior) king Suraṭha, and had for companion in his austerity the vaishya (merchant) Samādhi, both receiving instruction from the sage Medhas The Manu, Vaivasvṭa, now reigning, is the seventh

## WHO IS FIT TO RULE?

None indeed who does not possess this comprehensive wisdom is fit to rule in the fullest sense of that high word But, even on a smaller scale, he who does not know the essentials, the broad outlines and general principles of the Science of the Self, Ātma-vidyā, Theosophy proper, Brahma-vidyā, God-Wisdom, who does not know the source, the

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मन्वतरस्यातीतस्य स्मृत्वा तान् मनुरब्रवीत् ।
तस्मात्स्मार्त्तं स्मृतो धर्म शिष्टाचार स उच्यते ॥
शिष्टैराचर्यते यस्मात् पुनश्चैव युगक्षये ।
पूर्वं पूर्वैर्मतत्वाच्च शिष्टाचार स शाश्वत ॥

*Maṭsya Purana*, ch 145

[1] In the chapters which form the *Durgā sapta shaṭi* Every religion has traditions of the Spiritual Hierarchy which guides the evolution of the Human Race and the tradit ons have very much in common to the eye which is not intensely des rous of seeing only differences But faith in the existence of such a hierarchy is by no means indispensable for the pursuit of the main theme of th s book

means, the ends of life, has not studied the workings of the mind, nor learnt how to create good-will in his own heart and in the hearts of others round him, does not know, in brief, what are the origin, what the end and purpose, what the way of ruling, of his own life—how shall he fitly rule the lives of others, be it in a household, or be it in a kingdom? How can he be of real and indubitable help and service to his fellow-men? How will he enable them to bring together means and end? By what ways may he lead them on to the great goal—not knowing what the goal is, and unaware of any ways but those revealed to him by the chance of the physical senses, themselves the products of causes to him wholly unknown?[1]

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[1] Edmond Holmes in *The Secret of Happiness* (pub 1919) says in the Introduction When I had served as a School Inspector for more than thirty years it suddenly dawned upon me that a man s theory of education ought to be governed by his theory of life Tolstoy says No human activity can be fully understood or rightly appreciated until the central purpose of life is perceived You cannot piece together a puzzle-map so long as you keep one bit in a wrong place, but when the pieces all fit together then you have a demonstration that they are all in their right places So it is with the problem o' Art Wrongly understood it will tend to confuse and perplex your whole comprehension of life But given the clue supplied by true rel g ous perception and you can place Art so that it shall fit in with a right understanding of politics econom cs sex relationships science and all other phases of human act vity Religion Government Property Sex War and all the relations in which man stands to man, and to h s own consciousness and to the Ultimate Source (which we call God) from whence that consc ousness proceeds (Aylmer Maude s Introduct on to Tolstoy s *What is Art?* p xiii)—these are all at once illumined when the Nature of that

Of the rule of such un-knowing men, in the smaller household of the family and the larger household of the nation, was the Upaniṣhat verse spoken by the Seer in sadness and in sorrow:

Sunk in the depths of ignorance and error, wise in their own conceit, great in their own imagination, they go on, the unhappy ones, stumbling at every step upon the path, blind leaders of the blind.[1]

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Ultimate Source is understood This is good comment, though unconsciously made, on Manu's verse (vi-82) quoted at the beginning of this chapter Not only pedagogics, not only æsthetics, but also domestics, socionomics, economics, politics, civics, ethics, and all possible other departments and activities of human life, and all the sciences subserving them, can be 'fully understood rightly appreciated" and wisely guided to beneficent issues only by Ātma-vidyā, the complete Philosophy of Life Another quotation from a modern western writer, of still another school of thought, to make the same ancient thought clearer to the modern mind "It is the great structure of our government here that is so weak The mind of India is chaos *No people can be governed, or govern themselves,* except upon the social axioms of a culture and a civilisation These conditions do not exist here and I do not find that 'the man on the spot' sees that as he should *We are patching* without plan, yielding without forethought, changing without insight" So wrote Mr Ramsay McDonald (to day, in A C 1930, Laborite *Prime Minister of England) on Nov 23 1913, to The Leicester Pioneer* of Dec 19, 1913, from Delhi, where he had come as a member of a 'royal commission" on "the public services of India" Substitute "the civilised world of to-day" for "India", and "the principles of a social organisation scientifically based on psychology and philosophy (Ātma-vidyā)" for social axioms civilisations"; and "anywhere" for here"—and the passage becomes true

[1] अविद्यायामन्तरे वर्त्तमानाः स्वयंधीराः पण्डितम्मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥

*Mundaka, I, ii, 8.*

## PRESENT CONFLICT AND CONFUSION

And such verily is the condition of mankind at large to-day Sovereign and subject, statesman and private man, scientist and priest, theocrat and aristocrat, bureaucrat and plutocrat and democrat, capitalist and laborer, brain worker and hand worker, rich and poor, conservative and liberal, individualist and socialist, communist and anarchist—all having, as a rule, no knowledge and no thought of the 'why' of life and but a very partial one of the 'how', busying themselves more or less frenziedly with the immediate gain to the senses, thinking only of staving off the trouble of the moment, condemning, as beyond the pale of 'practical' politics, all attempts to formulate and teach and reach high ideals in the administration of affairs, even when acknowledging, with the lips, that conduct is instinctively governed by the ideal, practice by theory, that there is a philosophy behind every great public movement, that ideas are the forces which move nations—how shall such guide the human race to happiness?

## THE THEORY BEHIND THE MANU'S WAY

The Manu and his assistants and subordinates are not so near sighted They look very far, before and after To them, 'practical politics' does not mean taking account of only the evil side of human

nature, wholly disbelieving and ignoring the better side, and circumventing one's neighbours by any and all means Their practical politics are always dominated and governed by high ideals, by a complete theory of life, its origin, its end, its purpose To their view, all activity not organically and consistently related to the well-ascertained and clearly-defined objects of life is not practical but supremely unpractical.

In order, therefore, to understand and appreciate, at their true value, the rules that they have laid down for the guiding of human affairs, it is indispensable that the view of the World-process, on which the rules are based, should be clearly understood. Whether we agree in it and accept it, or not, is another matter But to understand the practice we must understand the theory, we must put ourselves at the point of view of those who framed and followed the practice

## ANCIENT EAST AND MODERN WEST

Many modern students, especially of the West, say that the ancient East is unintelligible to them, that they cannot understand the Hindu's introduction of what they call 'religion' into the most commonplace affairs of life, his constant reference to heaven and to liberation, even in the text books of grammar and mathematics They fail to understand Hindu life, because they look only at the

surface, and because, they, in their own life, occupy a standpoint and follow an ideal very different from that of those who profess to be guided by the Institutes of the Manu It is a frequent statement in the ancient books, that the child cannot understand and sympathise with the conjugal feelings and passions, the romances and the sentiments, the elations and the depressions, of the young man No more can the young man, with his turbulent egoism, restless ambitions, outrushing energies and ever-renewed hopes and enthusiasms, understand the graver demeanor and the sobering cares and anxieties of the middle-aged, who have to bear the burdens of the family and the manifold pressure of the social organisation in which they live No more, again, can the middle-aged, engaged in the strenuous struggles of life, wholly understand the craving for peace and quietness of the aged, and their retirement from the competitive struggle But the older can generally understand the younger, by means of memory Now, as the difference is between two individuals at two different stages of life, such is the difference between two peoples and two forms of civilisation, occupying different stages of evolution An older race, even though feebler, can generally understand the younger and more vigorous, though the latter does not understand the former There are few complaints that the East cannot understand the West, many that the West cannot understand the East There is no difficulty

for the old man in understanding that the younger one should be energetic, pushful, aggressive, eager to make his way in the world and secure its good things for his own use He has himself passed through that experience, and retains the memory of it, unless indeed he has become too far removed in age But it is difficult for the average young man, every fibre of whose organism is impelling him towards pursuit of the outer world's experiences, to understand what quiet reflection over these or voluntary abandonment of them can be, and how it is possible [1]

He who has not passed through the psychical crisis of dispassion (vairāgya), surfeit with and disgust for the things of the world and the sordid struggle over them, and the consequent lasting sense of detachment, which is a constituent factor of wisdom as distinguished from intelligence and cleverness, can never understand and sympathise with the mood and conduct of one who has This is the essential difference between the psychology

[1] The case of the inner psychological conversion-struggle which comes to most persons during adolescence intensely and with noble permanent results to the more advanced and exceptionally sensitive and thoughtful jIvas sub-consciously or semi-consciously confusedly and passingly to the majority, does not interfere with the general truth of the observations in the text That the whole tree is present already in the seed is a fact yet it does not conflict with the successiveness equally a fact of the several stages of exfoliation and exceptions prove the rule See the present writer's *The Fundamental Idea of Theosophy* and *The Science of the Emotions* 3rd edition pp 56 213 298 9

of the West and of the East, modern and ancient, young and old [1]

## MANU'S COMPREHENSIVENESS VERSUS MODERN DEVICES

Manu's *scheme of life, individual and social,* contains provision for not only both the younger and the older, but also for all the different temperamental psycho physical types and classes at all stages of evolution, those who have passed through dispassion and been born a second time thereby, and those who have not, and those who are in intermediate conditions [2] Modern schemes, ranging through a score or more of *isms*, (Individualism to Communism and Fascism to Bolshevism) make, it seems, provision only for one type and stage, assumed to include all the members of the race, or to be forced upon them all, and failing, therefore, to meet all requirements, are constantly breaking down in practice, and need continual revision [3] The whole

[1] *Purva* and *Pashchima* pūrva means both east and earlier or older and before and pashchima west and later or younger and behind When you stand before the rising sun that quarter is the pūrva to the right is dakshina behind is pashchima, to the left is uttara The general plan of history seems for civilisation to travel from the East towards the West round and round with the sun

[2] See on this Prof James interesting chapter on the twice born in his *Varieties of Religious Experience*

[3] As witness the changes of policy of Bolshevism in Russia since its coming into power in 1917 18 and the continual

course of nature ordains that the older, who know more, shall make provision for the bringing up of the younger, who know less Where, for any special cause, this ordinance of nature is violated, catastrophe must result before very long And there is much reason to fear that the new systems of administering human society will prove a commentary on and a justification of Manu's ideas *by contrast* They are the product of minds which are confined as yet to the Path of Pursuit (the Pra-vṛtti-mārga), and know little or nothing of, and care less for, the other half of life, the Path of Renunciation (the Ni-vṛtti-mārga), without knowledge of which, the fundamental facts of the universe, the foundations of all existence, remain unknown As Kṛshna says

The men who are still on the Path of Pursuit pursuit of the pleasures of the senses they know not the difference

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ferment since the Great War or rather since the beginning of the twentieth Christian century in almost all the civilised countries of the earth

या वेदबाह्या स्मृतय याश्च काश्च कुदृष्टय ।
सर्वास्ता निष्फला प्रेत्य तमोनिष्ठा हि ता स्मृता ॥
उत्पद्यंते च्यवंते च यान्यतोऽन्यानि कानिचित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ *Manu* xii 95 6

The views and the schemes and devices that are not founded on the Science of the Self but are rooted wholly in erroneous sensualism—they shall always be barren of happiness They shall spring up and die down like ephemeral mushrooms in the rains unwholesome unable to stand the test of time and bear the heavy weight of ages

between that Path and the Path of Renunciation, renunciation of the things of physical sense and striving after the superphysical and spiritual life And because they know not these two in their contradistinction, the two which make up the whole of life, therefore the whole of the Truth abides not with them, nor real inner purity from selfish desire, nor the conduct of reason-governed self-sacrifice [1]

## WEST AND EAST AS ONLY YOUTH AND AGE

Such is all the supposed, and much spoken of, and much exaggerated, difference between ancient and modern, East and West There is indeed no other deeper-seated, inherent, insuperable and ineradicable difference They are both Spirit of the same Spirit and flesh of the same flesh—all most truly Manu's children The ancient has been modern in its day The modern will be ancient in its time Indeed, the modern, in the sense of the fifth sub-race, in theosophical language, is fast aging now, maturing psychically and passing through experience at a more rapid rate than the ancient, in the sense of the Indian first sub-race,

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[1] प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

*Bhagavad Gītā* xvi 7

In modern terms the a s u r a and the d a i v a types of the *Gītā* may be said broadly to correspond respectively to the tough-minded" and the tender-minded of William James, the extrovert" and the introvert of the psycho-analyst the aggressive Nietschzian *blonde savage* on the one hand and the refined gentle-man on the other in Greek titan and god.

seems to have done[1] And all attempts at interpretation of the ancient to the modern, for the passing on to the younger and more energetic generation of whatever special knowledge the older and now feebler generation may have gathered, in order that the younger may mount to a higher height of experience—all such attempts are but parts of the natural ways and means of the younger's maturation

It should be remembered that, strictly speaking, what we call the ancient should be called only the remnants of the ancient, for the bulk of it, so far as the actual living present-day population of India is concerned, is in reality very modern and young For it is made up of younger souls and is roughly classed with the ancient only because upgrown on the soil of the ancient, where the 'forms' of the older type of civilisation still persist, where also are older souls here and there, to keep the old ideals alive, till the truly modern of both East and West shall take them up, to carry them to a fuller realisation in the future So, on the other hand, many older and more advanced souls are being born now in the bodies of the new races, of the west, to provide the necessary leaven of the older knowledge

[1] In the twenty years that have elapsed since the first edition of this work the European world has been turned all upside down by the Great War of 1914 18 and has lived enormously fast, while India too has lived two hundred years in those twenty in the political and economic departments of her national life as also in respect of socio religious reform

for them and direct their attention towards super-physical sciences As cells and tissues, embodying germs of nascent faculties are in the individual, so are individuals and families, embodying special knowledge and ideals, in the body of the nation The bringing together of eastern and western nations in bonds of political, economical, and educational interdependence is an act of Providence also tending, it would seem, towards the same end If we seek for a reason why younger and less advanced souls (jīvas) should be born into the weakening physical moulds left by the more advanced (in India), we may perhaps find that this is only in accordance with the laws of economy of force, which run through and counter-balance the lavish extravagance in details, of ever-paradoxical Nature, the Everlasting Duality (Dvamdvam, Ambivalence, Polarity) perpetually playing within the heart of the Eternal One Aging grand father and budding infant fit in with each other appropriately, the knee of the former is the natural play-ground of the latter, his perfected wisdom (sattva) of soul and decaying activity (rajas) and growing inertia (tamas) of body help on to their natural development the imperfect intelligence and growing activity and lessening inertia of the body of the child

## MANU-SMṚTI AND COGNATE WORKS

What then is this Theory of Life which is the foundation of Manu's Laws one portion of which,

suited for one epoch, has come down to us, with modifications made, from time to time, by various Sages and minor Manus, in order to suit the needs of sub-cycles within the larger epoch? With regard to these modifications and explanations, we have to remember that in trying to present to our minds the outlines of Manu's views intelligibly, it is not possible to confine ourselves to the words of the work known as the *Manu-Samhitā* or *Manu Smṛti*. In order to understand that work, cognate literature in the shape of the 'histories of world-evolution' (Itihāsas and Purāṇas), and especially those parts of them which describe past Indian life as governed by the laws of Manu, is indispensable *Manu-Samhitā* is said to be the quintessence of the Vedas, the study of it is compulsory on the twice-born on pain of losing status, as 'education' in the general sense is necessary to entitle a modern western man to be called a gentleman, and like the Vedas, it should be interpreted with the help of the 'histories'

Whatever hath been declared by Manu to be the duty of any one, that is supported by, and is declared in entirety and detail in, the Veda, for Manu knoweth all and the Veda contains all knowledge And the Veda should be expanded and expounded with the help of the Puranas and the Itihasas, the Ancient Histories of World-Evolution generally, and of the Human Race specially For indeed the Veda feareth him whose knowledge is not very wide who has not heard much "Such a one will misinterpret me, and will defraud me of my true

significance and value" so thinketh the Veda of the narrow-minded and the ill informed [1]

## SPIRIT VERSUS LETTER

This method, it is true, does not recommend itself to the modern orientalist He expresses his opinion of it in the single word 'uncritical'. To him, the date of the work, the exact and particular name of the author, the details of his biography; the various readings of a particular piece of text although the sense of all be the same, and such other matters are of exceeding importance And

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[1] य कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ *Manu* II 7

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ॥ *Mbh*, Ādi parva I 293-4.

The Indian (Hindu) is debited and not groundlessly by the orientalist with complete lack of the historical sense Practically no new historical works have been written in India (by Hindūs though some have been a very few, by Jainas and by Musalmans) for hundreds of years now—not counting those written during the last seventy years But the ancient Indian's appreciation of the value of History was so great that he regarded it as a fifth Veda (*vide Chhāndogya Upanishat* VII, 1 2) And the two verses quoted above, expressly say that Veda i e the essential Science and Philosophy is impossible to understand correctly except in the light of Universal History In other places, Itihasa Purana are said to be more useful and valuable (as obviously for popular education) than even the Vedas Indeed a *complete* history of world-evolution would obviously be a complete encyclopædia of all knowledge all philosophy, and all possible sciences See the present writer's *Krishna* 3rd edition p 9

from a certain standpoint he is perfectly right Where the subject-matter of the work is, not general laws and principles and also facts more or less certain, but the changing and passing products of such laws and principles (like minor poems, plays, lyrics, essays, controversies, articles of *virtu*, curious inventions, pastimes, dress-fashions, peculiar ornaments, machines, games, etc ), there the personality of the author and the conditions under which his work was created become useful objects of study, as also helping to illustrate the same general laws and principles, or at least as affording interesting pastime But otherwise, they are not useful to study Even in modern days, people do not spend very much time and energy on finding out particulars about the discoverers of geometry or arithmetic or algebra, or about the editors of successive text books of these The discoverers of real indubitable truths are generally only re discoverers Therefore no particular interest attaches to their personalities, except as part of general history The inventors of passing things are far more 'interesting,' naturally, and great discussions arise as to how much 'credit' should or should not be given to them Truth is common property and cannot be copyrighted Individual peculiarities—not to call them aberrations—are special property, and therefore fit for copyrighting Truth is simple, single, universal, belongs to all, difficult to understand only because, and when,

uninteresting, so that people will not look at it Error is manifold, complicated, entangled, belongs "separately" to each "separate" individual The straight line is one The crooked lines are countless Every deviation from the straight line is an error, a straying, and there is no limit to the number of possible errings The Supreme Self is One and Universal The separate individual selves, made by *A-vidyā*, Nescience, Error are infinitely numerous The Scriptures of all the nations are nameless Such other works as, by their surpassing excellence, approach the Scriptures in helpful instructiveness, are nearly nameless, too—the great epics of many nations, for instance By their perfect descriptions of human nature, true in all times, they have risen above the level of passing lists of passing facts, and have become text-books of the science of psychology, sociology, history, all in one The Elders of the Race wrote and wrought out of compassion for mankind, not for name or fame or feel of pride or vanity or copyrighted money

## SEPARATISM VERSUS BROTHERLINESS

Manu, in reference to the *Samhitā* known by the name, is thus but a representative name, representative of the Great Being who according to the Purāṇas, is the real, primal Progenitor and Chief of the Human Race and also of minor Manus and Rishis and the subordinate hierarchs who help in

the work of carrying out his scheme, and who put forth, from time to time, as need arises, the minor laws which are all already contained potentially in the Great Law And therefore the free use of the Itihāsas and Purāṇas and other traditions is helpful in understanding the general scheme This is so, to the older temperament of the mind which is inspired more by the sense of non-separateness (abheda-buddhi), which tends physically as well as mentally to long-sightedness, tolerance, sufferance, compromise, reconciliation of all, which likes better to attend to the common elements in the various views of truth, which is inclined to look at thoughts behind and through the words, even at the risk of being somewhat slovenly in the use of language, which believes that the World-process manifests from within without, and that forms develop out of the life, and not in the reverse way, which looks at history as the concrete illustration of the abstract principles of philosophy, as the working out of an ideal plan, and not at philosophy as the bye-product of basketfuls of casual events called history, which believes that ideas and ideals, discoveries of science and unfoldings of knowledge, are all themselves the result of a great world-plan of human evolution, and make epochs, and not the reverse To the other, the younger temperament, of the mind which is moved more by the sense of separateness (bheda-buddhi), with eyes keen for the sharp edges of all outlines, and impatient of

## PERSISTENCE OF TRADITION

Hence the one view predominates at one time and place, and the other at another To the temperament of the first, or Indian, sub-race, the view which looks more to principles than to details on the whole, seems to have been more attractive Therefore the different Purāṇas and Smṛtis are accepted without much critical enquiry, somewhat in the same fashion as successive editions of a work on mathematics may be, to-day, in the West, and whatever additions and alterations appear from time to time, in work after work, are taken as but developments of potentialities already contained in the fundamental rules and outlines [1]

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and change So say Herbert Spencer and the modern evolutionists also Living Protoplasm is in a state of perpetually unstable equilibrium says the modern biologist See *Gītā* xiv 10

[1] Many of the Puranas begin with the statement that it (the Purana) was delivered by Suta to the Rshis for the good of the people, at one of the twelve-yearly meetings of the Ṛshis Out of these conferences perhaps, the modern Kumbha-fair has grown The twelve year period makes a minor cycle (yuga) in Hindū astronomy, and is said to be, roughly, the time taken by one complete circulation of the solar vital fluid Some commentators explain the expression, sattré dvadasha varshiké, as meaning "at the ritualistic sacrifice extending over twelve years ' Sacrificial ceremonies extending over a thousand years are also spoken of But "every twelve years, seems to give a more easy and practically useful meaning The first edition of the *Encyclopædia Britannica* came out in A C 1768 the fourteenth in 1929, giving an average interval of just about twelve years The Purana served the purpose of an encyclopædia in India

It is extraordinary how the successive generations of the Indian people have, by a sort of hereditary instinct, implanted by the guiding Hierarchy of Rshis in them for the special purpose of preserving the old tradition for the later use of all mankind, clung on to their reverence for these Vedas and Purāṇas, despite the most adverse circumstances No longer able to understand them in the latter days of degeneration, unable to defend them from attacks levelled against the surface meaning of many parts, often most cruelly and heartlessly deceived and sacrificed to priestcrafty self-interest, with false and too literal interpretations, by ignorant and vicious custodians, through internal dissensions and foreign invasions, when there was much worldly good to gain and almost nothing to lose by giving them up, they have yet clung on to their belief in the preciousness of these Scriptures And it seems as if the purpose of Providence were now likely to be fulfilled and the preservative labor of the Indian instinct rewarded For the lost commentaries, which would have made the unintelligible clear, made the absurd-seeming appear rational, and the impossible allegorically significant—these commentaries are now in course of restoration, though somewhat indirectly, by modern science itself, which not many years ago was the most energetic of iconoclasts, but is now beginning to turn its attention to superphysics and metaphysics

## THE THEORY OF CYCLIC LIFE

Manu's Theory of Life, as it may be gathered from the Laws which bear His name, and from these Purāṇas, may be summed up in a score or so of words Two of these have been already mentioned incidentally, *viz* , Pursuit ( P r a - v ṛ t t i ) and Retirement ( N i - v ṛ t t i ) And these are, in a sense, the most important The others depend on these The variants of this pair are many , the underlying idea in all is the same The Smṛtis, the *Bhagavad-Gītā*, the Purāṇas, speak of pursuit and retirement ( p r a - v ṛ t t i and n i - v ṛ t t i ), or selfishness and unselfishness, desirefulness and desirelessness, ( s ā - k ā m y a and n a i ś h - k ā m y a , s ā - r ā g y a and v a i - r ā g y a ), or attachment and detachment ( s a k t i and a - s a k t i ) The Philosophic Schools (Darshanas) speak of them also , the Nyāya and Vaisheshika Schools as emanation and reabsorption ( s a r g a and a p a - v a r g a ), or pain and highest bliss ( d u h k h a and n i s - s h r e y a s ), the Mimāmsā School as the action that binds and the action that looses ( k a r m a and n a i ś h - k a r m y a ), the Sāṅkhya and Yoga Schools as appearance and disappearance ( ā v i r - b h ā v a and t i r o - b h ā v a ) or as endeavour and resignation, seizing and abandoning, striving and letting go ( i h ā and u p a - r a m a ), or as uprising and restraint, ex pression and re-pression, ex hibition and in hibition ( v y - u t - t h ā n a and n i - r o d h a ) The

names of the Vedānta School are the most familiar, bondage and liberation (bandha and moksha) The Jainas speak of moving forth and moving back, action and reaction (sañ-chara and praṭi-sañ-chara), the Buddhists, of the thirst for the individualised separate life and the extinction of that thirst (ṭṛshṇā and nir-vāṇa), the Christians, of sin and salvation And finally, modern science accepts the same idea and calls it action and reaction (in physics), composition and decomposition (in chemistry), life and death, anabolism and katabolism (in biology), waking and sleeping (in psycho-physiology), or, more generally, evolution and involution, integration and disintegration, formation and dissolution of worlds and world-systems [1] Each phrase, old or new, expresses a

[1] Jagara and swapa, waking and sleeping (of Brahma *Universal Mind*), *aroha* and *av aroha*, *ascent and descent*, un-nati and ava nati, uprising and down falling, vṛddhi and hrasa, growth and decay, ut sarpini and ava sarpini, upsliding and downsliding ut karsha and apa-karsha, up-lifting and down-dragging, upa chaya and apa chaya, integration and disintegration, gathering and dispersal, nichaya and kshaya, nourishment *or storing* and *consumption*, *sṛshṭi and laya*, emergence and remergence, vikasa and san kocha, unfolding and infolding exfoliation and infoliation (seeding), unmesha and nimesha, opening (of the eye) and closing, abhi vyakti and a vyakti definition and obliteration, reminiscence and obliviscence, pra sava, and prati prasava coming forth and in-drawing—are other pairs of words, to be met with in the Puraṇas, and works on philosophy and medicine, and Bauddha and Jaina books all expressing various shades and aspects of the same idea of dual movement, *i.e.*, of the penultimate Duality, in terms of

more or less different aspect of one and the same fact, each corresponds with a different standpoint of observation Thus, current science has looked at the external, objective, or material aspect of things predominantly, and so spoken of the integration and dissolution of forms The philosophic systems have looked more at the internal, subjective, or spiritual side, and have therefore used terms indicative of the moods of the inner force guiding that integration and disintegration of material particles And amongst the latter, again, those which deal more prominently with the active element in the inspiring consciousness, *e g*, the Mimāmsā, have employed words significant of action and reaction, while those which look more to the motive, have used terms of desire

The common fact, running through all these pairs of names, is the fact of the rhythmic swing of the World-process, the diastole and systole of the Universal Heart, the inspiration and expiration of the Universal Breath, on all scales, in all departments of Nature, mental as well as material And on and around this fact, the Great Law-Giver and his followers have built their whole Code of Life, life in the physical as well as the superphysical worlds.

If we seek deeper for the cause of this pulsing, we must come to the penultimate pair of facts, Self and

movement For proof of the same Duality in terms of cognition and desire the reader may cast a glance at a work like Roget's *Thesaurus of Words and Phrases*

Not-Self, variously called Ātmā and Anātmā, Purusha and Prakṛti, the One and the Many, Subject and Object, Spirit and Matter

## THE TWO ARCS OF THE CYCLE

These are recognised in some shape, under some name, in all systems of thought Whatever their exact nature may be, they are recognised as facts And when they have been named, and the Interplay between them mentioned, the whole content of thought and of the universe has been completely exhausted Nothing more remains outside of these It is just this Interplay between the Two which appears as the rhythmic swing spoken of under many names The putting on by the Spirit of a body of matter, small as atoms and microbes or vast as suns and sidereal systems, subtle as the most inconceivably tenuous ethers, or gross and hard as rocks and minerals, this is the coming outwards of the Spirit (pra-vṛtti) The putting off of that body is its return within Itself (ni-vṛtti) This process is taking place endlessly, everywhere and always, on all possible scales of time and space and motion, in every possible degree of simplicity and complexity And each complete life, small or great, with its two halves of birth into and growth in matter, and decay and death out of it, may be regarded as a complete cycle It is true that, as nothing in the endless World process

is really and wholly disconnected with anything and everything else, so no such life-cycle is wholly, truly, and finally, complete and independent And it is therefore true that all life cycles, *i e*, all lives, small and great, are graded on to one another and form parts within parts, smaller wheels within larger wheels, epicycles within cycles, all in an endless and ever incomplete and ever-lengthening and ever more "inveterately convolved" chain[1] But, at the same time there is an *appearance* of completed cycles And one-half of each such cycle is, comparatively, the arc of the descent of Spirit into Matter, and the other half is the arc of its re-ascent out of that Matter And, according as we please, we may call the one half, evolution, and the other, involution, or, we might reverse the names Usage is not quite settled on this point We may speak of Spirit becoming involved in Matter, in sheaths, bodies, vehicles, tenements, abodes, masks or receivers (upādhis), and then becoming evolved out of it Or, we may speak of Matter, *i e*, material sheathing, being evolved out of the Spirit and then becoming involved or merged back into it again The naming is a question of convenience for the purpose in hand The general idea seems to be fairly unmistakeable It should be observed however that the notion of growth and improvement and refinement, *progress* of all kinds

[1] For fuller exposition of these ideas, see *The Science of Peace*, by the present writer

in short, has become associated with the word Evolution The reason is that the modern scientists who have rediscovered for the world one portion of the great law, have, naturally, observed only the outer forms And, in the course of their researches, they have found that as the former grew finer and more completely differentiated and delicately organised, the richer in variety of experience grew the manifestation of life in it And because the existing ways of human life, accompanying the present complex organisation of the human body, appeared *to them the best of all that they could* observe, therefore they have identified evolution of *complexity of form with progress and superiority* of all kinds in life generally If there should come a time when it is found that what is then regarded as a more glorious manifestation of life is compatible with a greater simplicity and homogeneity of form and material—as is suggested by passages here and there in the old books—then this notion would have to be somewhat revised and modified In the meanwhile, greater and greater fullness, richness, and refinement in life being regarded as the invariable concomitant of increase in the complexity of form, and in the long-circuiting of the vital current through a myriad kinds of tissues, circulating fluids, and hormones, the 'progress' of both is commonly spoken of as evolution, and the word involution does not appear often in scientific literature, yet, in contrast with

evolution, and this for the reason mentioned before, namely, that modern western science has not been able to study, as yet, the processes of the dissolution of a world, and the modern phase of civilisation does not definitely recognise 'retirement' and the stages that have to be passed through by the soul on the Path of Renunciation

## Evolution and Involution

This current notion of evolution is amply recognised in Samskṛt writings The text of the *Aitareya Āranyaka* has been already referred to, which says that the Self manifests least in minerals, more in vegetables, more in animals, more in men, and so on And some verses occur in the *Bṛhad Vishnu-Purāna*[1] which give a few more details

(Out of the eight million and four hundred thousand types or forms through which the soul has to pass) two millions belong to the immovable or minerals and vegetables nine hundred thousand to aquatic varieties of animals, as many to the reptilia or turtles and the worms and insects one million to birds three millions to quadrupeds and four hundred thousand to the anthropoid

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[1] Quoted in the *Shabda kalpa druma* under योनि The classificat on in these verses is from the standpo nt of external form and habitat From the deeper standpoint of method of reproduction the class fication is fourfold उद्भिज्ज, स्वेदज, अण्ड, पिंडज From the still deeper one, of vital currents and psychic tendencies and g u n a s, it is threefold ऊर्ध्वस्रोतस्, तिर्यक्स्रोतस, अर्वाक्स्रोतस् And so on But the idea of successive evolution runs thro igh all

apes After passing through these the soul arrives at the human form (which takes up the remainder of the total number, or two hundred thousand) In the human stage, the soul perfec s itself by deeds of merit gradually develops thereby the inward consciousness which marks the twice born, and finally attains the birth wherein realisation of Brahma becomes possible [1]

But what is recognised in the Purāṇas in addition to this evolution of material form, and is not yet recognised in modern science, is that, side by side with this, there is an 'involution' of the Spirit in these forms, and, further, that when a certain limit

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[1] स्थावर विंशतेर्लक्ष जलज नवलक्षकम् ।
कृर्माश्च नवलक्ष च दशलक्ष च पक्षिण ॥
त्रिंशल्लक्ष पशूना च चतुर्लक्ष च वानरा ।
ततो मनुष्यता प्राप्य तत कर्माणि साधयेत् ॥
तेषु भ्रमण कृत्वा द्विजत्वमुपजायते ।
सर्वयोनिं परित्यज्य ब्रह्मयोनिं ततोऽभ्यगात् ॥

For comment on these verses see *f i* Geddes and Thomson *Evolution p 99 and Keith The Human Body ch vi*, (H U L Series) To the above list the followirg verses add *certain superhuman orders or kingdoms as successively* h gher and higher *viz*, pramathas gandharvas siddhas *devas* and the *sons of Brahma*

भूतेषु वीरुद्भय उदुत्तमा ये सरीसृपास्तेषु सबोधनिष्ठा ।
ततो मनुष्या प्रमथास्ततोऽपि गन्धर्वसिद्धा विबुधानुगा ये ॥
देवासुरेभ्यो मघवत्प्रधाना दक्षादयो ब्रह्मसुतास्तु तेषाम् ।
भव पर सोऽय विरिंचवीर्य स मत्परोऽह द्विचदेवदेव ॥

*Bhāgavata*

*Manu*, xii 38 50, gives more details and classifies the several tribes and species under the three gunas as *sattvika*, *rajasa*, and *tamasa*

has been reached, the process is reversed and the form tends to become ever simpler and simpler again, without the gathered experience being lost, till, at the end of the appointed cycle, the individual merges into the Universal.

## THE HUMAN STAGE FIT FOR LIBERATION OF SPIRIT AND SELF-DEPENDENCE

These two halves of evolution and involution, then, constitute the rhythmic pulse, the very heart-beat of all life. And in accordance with the law thereof, our selves, or souls, having successively identified themselves with and separated themselves from mineral, vegetable, and animal forms in the course of long ages, have now arrived at the human stage, and become capable of retrospect and prospect. For it would seem that in our particular cycle and system, in the terrene chain, the man of this globe, the earth, stands at the turning-point, the junction between the two paths. And only he who comes to such midway-point becomes able to look both before and after fully. He only can take himself in hand, grasp his whole personality, and ask and answer what he should do with it and why and how he should do it

## THE ENDS OF LIFE

What then should he place before himself as the aim of life, and how should he conduct himself, so

as to secure it in the fullest degree? Taking the two halves together, Self-expression, Self-realisation, or God-realisation,[1] whichever we please to call it, becomes the *summum bonum*, the beginning and the end, the motive and the goal, of all this World-process But taking them separately, it is obvious that the object of each half should be different from that of the other

## THE THREE ENDS OF THE PURSUANT HALF OF LIFE

According to Manu, the object of the Pursuit-half of life, Self-expression in and through a material body, is threefold Duty, Profit, Pleasure, Dharma, Artha, Kāma

Some say that the performance of duty and the gathering of riches are 'the good some say wealth and sense enjoyments, some duty only, some riches only

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[1] Līlā Play is the word most often used in the works of Vedanta Manu's word is krīda which also means play

मन्वतराण्यसङ्ख्यानि सर्ग संहार एव च ।
क्रीडन्निवैतत्कुरुत परमेष्ठी पुन पुन ॥ *Manu* : 80

Times out of number does the Universal Mind make and unmake over and over again these countless worlds with countless lives upon them all as if in Play" How otherwise than in play does a playwright write his plays? And is not the World-process an Infinite Drama and must not its author be the Supreme Dramatist Artist and Player?

But the well-established truth is that the three together make the end of the life of Pursuit [1]

## KĀMA-PLEASURE

It might indeed be said that sense-pleasure alone, Kāma, is the *summum bonum* for the arc of descent The word means the enjoyments of the senses and the wish for those enjoyments [2] These motivate and accompany the ever-deeper merging of the Spirit in the sheaths of matter, its ever-nearer identification with the clothes of flesh Does not Manu himself recognise that

> The man without Kāma-desire is the man without action Whatever a man does is the doing of Kāma The Vedas are studied because of Kāma Their injunctions are followed because of Kāma [3]

Why then does he hedge it in with two others which are not at all so obviously connected with the Path of Pursuit? Indeed he lays far more stress on Dharma than on the two others Nay, more, he deprecates from time to time the yearning after

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[1] धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च ।
अर्थ एवेह वा श्रेयस् त्रिवर्ग इति तु स्थिति ॥ *Manu* ii 224

See *The Science of the Emotions*, by the present writer pp 283 286 and 397 399 for fuller statement of the meaning of Kama Eros

[1] अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद् हि कुरुते किंचित् तत्तत् कामस्य चेष्टितम् ॥
काम्यो हि वेदाधिगम कर्मयोगश्च वैदिक ॥ *Manu*, ii 2 4

sense-pleasures [1] Why does he do so? Because of this, apparently: Pleasure, sense-gratification, needs no recommendation to the human being at the stage to which the current portion of his laws applies At an earlier day of creation, it may have needed recommendation We read that Daksha, son of Brahmā the Creator, ordered by his Father to go forth and multiply, created with much penance and asceticism and gathering of needed power, a band of ten thousand sons called Hary-ashvas, and passed on to them the divine command And they went forth, obedient, but not knowing, nor very willing Nārada, taking pity on their innocence, wishing to save them from the dreadful turmoil of the life of matter, taught them the way of the Spirit, and Daksha lost the whole band. He then created another band of five thousand sons called Shabalāshvas They also were led astray by Nārada in the same way Then Daksha reproved Nārada for his unwisdom and premature haste

The soul realiseth not without direct experience, the sharpness of the objects of the senses, the sharpness of the pleasures that come from them at the first, and of the pains that follow afterwards without fail And it is necessary for the soul's perfection and satisfaction that it should pass through both experiences None should therefore prematurely break the growth of another s

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[1] कामात्मता न प्रशस्ता, न चैवेहास्त्यकामता । ॥ 2

"Though there is no absence of desire anywhere in this world yet is it not right to yield one s soul up wholly to desire '

intelligence which grows only by exercise amidst sense objects but should enable him to find dispassion and renunciation for and by himself, through first hand knowledge [1]

And Daksha laid a doom on Nārada that he should never cease from wandering through the worlds, taking births in even monkey bodies himself—the meaning of which has been explained in *The Secret Doctrine*, that the physical bodies were defiled in the earlier races by the sin of the mindless, and so anthropoid forms were created,[2] and those who had disobeyed the commands of the Lord of Progeny in the beginning were compelled to take birth in these degraded bodies the most developed descendants of which helped King Rāma of the

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[1] नानुभूय न जानाति नन्तुर्विषयतीक्ष्णताम् ।
निर्विद्येत न यस्य तस्मान्न तया भिद्यते परे ॥ *Bhāgavata* VI v 41

Before you can attain knowledge you must have passed through all places foul and clean alike *Light on the Path* The soul has to taste all things and hold fast by the good Bible Better to have loved and lost than never to have loved at all Better to lose and then regain than never to have felt a pain "Rest is sweeter after work Sleep is sounder after toil The prodigal returned is dearer than the home-keeping son The wisdom of the second childhood is better than the innocence of the first Humility is the crowning virtue because repentant sin means richer content of consciousness and greater reliability of the determination to virtue than ignorant untried innocence The chase of Truth is sometimes more pleasant than the finding of it and any way the finding of it is more satisfying after long and strong pursuit"—all such thoughts ring changes on the same idea

[2] This incidentally solves some doubts of Keith *The Human Body* p 95

Aryan Race in his war with Rāvaṇa, Ruler of the Atlantean Rākshasas.

At that early stage, then, desire for sense-pleasure had to be nursed and fostered and stimulated, as a sleepy child in the morning requires to be aroused again and again. To-day, it has run to overgrowth So far indeed is it from needing recommendation, that, instead, it needs constant restriction One in a million human beings perhaps does not suffer from the tyranny of the senses. All our mind, all our body, instinctively runs in the direction of sense-objects. If, then, desire had been enunciated by the Manu as a thing to be honored and pursued as the prime object of life by his progeny, then indeed that object would have defeated itself and perished in a riot of excess Hence the mention of desire for pleasure, but with warnings

## ARTHA-WEALTH

The due realisation of sensuous happiness by a human being, of the epoch for which the laws are intended, is possible only in and by means of *organised society* For the sense-pleasure of the human being is not like that of the animal, a simple and direct satisfaction of the physical appetites, but is exceedingly complex While the basis is no doubt the material vehicle with its sensor and motor organs, the form has become intermixed and refined with infinite mental moods, thoughts and

emotions, and also the influence of the nearing current of 'retirement' (ni-vṛtti) and the gradual dawning of the Universal Self within the individual The result of these conditions and influences is that sense-pleasure has taken on the form of a craving, not to be gainsaid, for the life of the family, the community, the nation, the race, all meaning fellow-feeling, sympathy, love, ever more and more extensive y inclusive, and of a desire for the fine arts, capable of development only in a condition of social organisation which makes such a just division of labor that sufficient leisure and means to each, according to the full of his capacities, become possible Without such leisure to each individual and without wealth in the race, accumulated primarily in national possessions and secondarily in private homes, the refinements of sense-pleasure—music, poetry, painting sculpture, parks and gardens, architectural monuments, æsthetic dresses and conveyances, beautiful domestic animals, and all the other countless decorations of refined and polished life—all these would be impossible Hence the stress laid on profit, riches Artha, worldly means and possessions

## DHARMA-VIRTUE

But yet again the storing up of personal and communal possessions, nay, the very forming and

holding together of a social organisation at all, would be wholly impossible, if the inherent selfishness of the individual were not restricted and restrained by Dharma, if rights were not controlled by Duty, if the production and distribution of wealth were not governed by Law, and the liberty of each modified by the needs of all.[1] This lesson of the

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[1] धर्मादर्थोऽर्थत काम कामाद्धर्मफलोदय ।
इत्येव निर्णय शास्त्रे वर्णयति विपश्चित ॥

*Padma Purana* VI (Uttara khanda) ch 248 v 12

श्रेय पुष्पफल काष्ठात् कामो धर्मार्थयोर्वर ।
कामो धर्मार्थयोर्योनि कामश्चाय तदात्मक ॥
धर्ममूलोऽर्थ इत्युक्त कामोऽर्थफलमुच्यते ।
कामो रतिफलश्चात्र सर्वे रतिफला स्मृता ॥
सकल्पमूलास्ते सर्वे सकल्पो विषयात्मक ।
विषयाश्चैव कात्स्न्र्येन सर्व आहारसिद्धये ॥
मूलमेतत्त्रिवर्गस्य निवृत्तिर्मोक्ष उच्यते ।
विमुक्त्यै तपसा सर्वांस्त्यजेत्तीन् कामनैष्ठिकान् ॥

*Mbh* Shanti parva chs 123 166

'As fruit and flower are better than leaf and woody branch and stem and root so is kama better than artha and dharma But as fruit and flower cannot be had without carefully tending and fostering root and trunk and branch so cannot kama be had without the others Dharma yieldeth artha, that subserveth kama that bringeth joy all are rooted in samkalpa primal ideation of objects of consciousness beginning with sensation all objects are as means of food to the ensouled body This hunger-thirst this trshna this ashanaya pipasa is the root of the tri varga the triple end of the first half of life

law of give and-take, humanity in general has not learnt at all well, even yet, though the epoch of the highest development of sensuous selfishness and enjoyment passed away, it is said, with the Atlantean Race The Law-giver, as law-giver, therefore confidently leaves sense-pleasure to take care of itself, knowing well that it will do so even more than is necessary, only prescribing such rules for hygiene and sanitation as will maintain and enhance the efficacy of the physical body and its organs for subservience to the higher kinds of sense-pleasure To wealth he gives more attention, laying down rules for the division of the social labor, and for the gathering of wealth in the hands of a typical class, under conditions which would secure the benefits of it to all the people according to their respective needs. To Dharma he addresses himself with all his might, interweaving it at every step with the other two, and insisting on it with detail of penal consequences for breach of each and any duty by each and any one concerned

Dharma is that which uplifts to heights of honor and greatness Dharma is that scheme, that network, of the duty of each, which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction Dharma, Artha, and Kama, this trinity is the sweet fruit of the tree of life It is the fulfilment of the object of the soul's taking birth in flesh Without Duty, the other two Profit and

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After that moksha becomes the end, it is gained by giving up through tapas self-denial the 'triplet' rooted in kâma "

Pleasure, are verily impossible Barren rock shall sooner yield rich harvest than lack of righteousness yield riches and their joys From righteousness and steady observance of each one s duty, both arise unfailingly, from discharge of Duty is born happiness here and hereafter[1]

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[1] धर्मति धारणे धातुर्महत्त्वे चैवमुच्यते ।
आधारणे महत्त्वे वा धर्म स तु निरुच्यते ॥ *Matsya P* cxlv 27

धारणाद्धर्ममित्याहुर्धर्मो धारयति प्रजा. ॥ *M-bh Karna P* cxix, 59

धर्मश्चार्थश्च कामश्च त्रिवर्गो जन्मन. फलम् ।
धर्महीनस्य कामार्थौ वन्ध्यासुतसमौ ध्रुवम् ।
धर्मादर्थस्तथा कामो धर्मोऽपेक्षत्रय तथा ॥ *Matsya P* ccxli 3 4

Something might be added here to what has been said in the note at *p* 7 *supra* Dhṛ the root of dharma means to hold to hold together to bind together to support to maintain It also means to owe to hold as debt as something *due* to another or as a trust or deposit ṛnam or nikshepam dharayati

The words religion law legal obligation are derived from Latin roots having allied meanings *ligare legere lex legis* That which holds a thing together makes it what it is prevents it from breaking up and changing it into something else its characteristic function its peculiar property its fundamental attribute its essential nature is its dharma the law of its being primarily That which makes the World process what it is and holds all its parts together as One Whole in a breakless all binding chain of causes-and effects is the Law (or totality of laws) of Nature or Nature s God dharma in the largest sense the world-order (cf the word dharma megha in Yoga and Buddhist philosophy) That scheme or code of laws which binds together human beings in the bonds of mutual rights and-duties of causes and consequences of actions arising out of their temperamental characters in relation to each other and thus maintains society is human law Manava dharma Yet again The code of life based on Veda (all-science of the laws of Nature in all her

On the eve of the Mahā bhārata war, the Rshi Vyāsa cried, and cried in vain

I cry with arm uplifted, yet none heedeth From Righteousness flow forth abundantly both Pleasure and Profit Why then do ye not follow Righteousness?

But they heeded not the cry, and the result was that that which they fought for, the pleasure and the profit of all the combatants, were drowned in a sea of blood A terrible lesson for all the ages that may follow[1] The glories of science and art and

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departments) the due observance of which leads to happiness here and also hereafter is d h a r m a

• यतोऽभ्युदयनि श्रेयसमिद्धि स धर्म । *Vaisheshika sutra*

Briefly d h a r m a is characteristic property scientifically, duty morally and legally religion with all its proper implications psycho physically and spiritually and righteousness and law generally, but Duty above all

[1] ऊर्द्धबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

Compare the Biblical declaration Righteousness exalteth a nation

And yet as Hegel said the only lesson of history is that men never learn from history Since the above was written in 1909 10 a far greater war than even the Mahabhārata has taken place in 1914 18 in Europe principally and Asia Minor North Africa and on all the seas subsidiarily involving almost all the countries and the races of the earth directly or indirectly —all because of greed and grab and pride and hate and jealousy— all in ultimate tracing the infernal brood of excessive k a m a lust and a r t h a-greed unrestrained by d h a r m a righteousness spawning excessive and unsane population which always upsets the most careful economic and political calculations. And the greed has been suicidal Each belligerent had

ılitary trappings and bravery and all the splendors
: the finest civilisation are mere dust, nay, more,
ıey are so much explosive powder, so much the
:ronger agents for destruction, if the civilisation
: not based on Dharma. In minute detail also
'e find that every administrative problem whatso-
ver, in the ultimate analysis, always traces
own to character and ethics and desires and
assions.

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oped to "beggar my neighbour" and "enrich myself at his xpense". But with the possible and doubtful exceptions of he U S.A., Japan, and England none, even of the victors seems o be better off than before Creditor nations have become ebtors, debtors worse indebted Even the exceptions do not eem to be positively any richer Unemployment is almost vorse there. Thirteen millions of the best out of each nation, ncluding at least half a million from India, have been laughtered outright, and forty billion pounds worth of 'pro-erty,' produce of human labour, exploded into air—to say iothing of the ruin and death, by starvation and disease, of nillions upon millions of non-combatants in most, especially n the poor, countries. (See Beard, *Whither Mankind*, pub-ished 1928, the chapter on "War and Peace," by Emil Ludwig) Thus, "*from the beginning of the War until peace* was finally established, it is est mated that 14 300 000 people 1,000 000 of whom were women, perished in Russia from war, epidemic and hunger . Mothers crazed by hunger, exchanging their own children's bodies and eating them, people killing each other for food Another year and another without bread . . " (Jessica Smith *Women in Soviet Russia*, pp. 8, 9) In India in little more than four months of the winter of 1918 19, six millions of human beings (by the official statistics twice as many by popular estimate) were carried off by the epidemic of influenza known as the War fever due principally to the lack of food and clothing caused by the vast drain of enslaved India's resources by the British for the purposes of their War, in a population already permanently living on the very brink of starvation

Hence then we have three ends ordained for the worldly half of life virtue or duty, profit, and pleasure Virtue, for thence only stable profit, profit, for thence only the higher pleasure Pleasure, for without it profit is a load and a burden intolerable, profit, for without it piety is meaningless

Cast out the profit and the pleasure which are opposed to duty And cast out that duty also, regard it not as duty, which is opposed to and hurts the feeling of the general public, and leads not to any joy, even in the distance [1]

## THE END OF THE RENUNCIANT HALF OF LIFE—MOKSHA-LIBERATION

Having exhausted these three objects of the first half of life in due proportion and subservience to one another, the embodied self enters upon the second half of life The object of this second half is stated by the Manu to be Liberation, Moksha, Self-expression and Self-realisation of It Self, in all the World-process as Its Play, with negation of limitation to any one particular body, with extinction of all separatist selfishness

Having paid off the three debts, the human being should direct the mind to Liberation Not without discharging them in full may he desire Liberation If he

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[1] परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्मं चाप्यसुखोदर्कं लोकविक्रुष्टमेव च ॥ *Manu* iv 176

of the threefold desire which leads the embodied self on that Path

The modern world has come to recognise what is called the social debt, the debt of each individual, for whatsoever he is and has, to the society in the midst of which he has been given birth and helped to grow The ancients have recognised a greater extent and significance and detail in this congenital indebtedness of each individual They have classified it into three parts, the debt to the Gods (deva-ṛṇa), the debt to the Ancestors (pitṛ-ṛṇa), the debt to the Teachers (ṛshi-ṛṇa) The Gods (devas), the spirits or (individualised, personalised) forces of nature, provide the individual soul with the natural environments, the substance and surface of the earth, the waters, the air, heat and light, and all the wealth of material objects, which make it possible for him to gain experience of the sharpness of sense-objects for pleasure and for pain The Ancestors (pitṛs), the most distant as well as the nearest, taken collectively, provide him with the germinal cell carrying the experiences of the millions of ancestors, which cell develops into his body, holding infinite potencies and faculties, and being his sole means of contact with the outer world Lastly, the Teachers (ṛshis), the guides of human evolution, the custodians of all knowledge, provide him with the intelligence, the mind, the knowledge, which makes the contact between his body and his

surroundings fruitful and significant, which holds together the experiences gathered, and becomes the substratum of what we know as individual immortality Receiving these three gifts, the embodied self contracts a separate debt for each

## THE THREE PRIMAL APPETITES

The desire that impels him to accept the gifts and incur the debts appears as threefold also in consequence, though in reality it is but one [1] It appears as the desire for the possessions of the world, as the means to sense enjoyments (vitt-aishanā), as the desire for power and pleasures and sex-joys and self-enhancement in the body and self-multiplication and perpetuation in the progeny (putr-aishanā), and as the desire for the world, for "a local habitation and a name," for honor and credit, for "name and fame," (lok-aishanā[2]), as the basis of the other two These three obviously correspond to wealth, sense-pleasure, and duty, artha, kāma, and dharma, or, in terms of consciousness, to action, desire and cognition [3]

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[1] या ह्येव पुत्रेषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा ।

*Brhadāranyaka* IV 1

[2] *Charaka* significantly substitutes prān aishana

[3] For fuller discuss on of the subject see the present writer's *The Science of the Emotions* 3rd Edn chapter on The Nature of Desire pp 35 45 Modern western writers on psychology call these elemental eshanas variously as instincts impulses

## Repayment of Debts by Lawful Satisfaction of Appetites

The means of paying off these debts are parts of Dharma, and go side by side with the righteous fulfilment of the three objects of the Path of Pursuit,

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interests (*e g*, to name one of the latest, Herzberg, *The Psychology of Philosophers*, pp 24, 92 · pub 1929), or self-feelings (*e g*, to name one of the most brilliant, William James *Prin. of Psychology*, I x); or appetites, or even sentiments They do not seem to have yet recognised that there are three main branchings from the root-trunk of Primal *Libido*, (Tṛshnā, Taṇhā, Vāsanā, Mahā-kāma, Avidyā, *elan vital*, *hormé*, will-to live urge of life), while the Libido itself is the one fundamental Desire for Līlā, Krīḍā, Play, Self-expression in infinite ways, and that all the other instincts, etc, (McDougall, in his *Outline of Psychology* pub 1923, lists fourteen as primary and irreducible) are sub-divisional further branchings from the three The Buddhist names for the three are bhava-ṭṛshnā (loka-), vibhava-ṭṛshnā (viṭṭa-), kāma-ṭṛshnā (dāra suṭa- or puṭra-aishanā) In terms (very unsettled yet) of modern psychoanalysis now much in vogue, we may say that the three correspond respectively to the ego-complex aham-ṭā (the same in essence, as the herd-complex, though apparently different), the property-complex mama-ṭā (not yet clearly recognised), and the sex-complex vayam-ṭā In terms of the body the appetites" are (1) hunger-thirst (the will-to-*be* syām, continuously by absorbing food, etheric, gaseous, luminous liquid solid as a separate embodied individual *among others in a world*, and *recognised* by others as such—which shows how ego-complex and herd-complex are obverse and reverse of the same coin); (2) acquisitiveness (the will-to-*be much*, bahu syam, by owning abode and implements, etc); (3) sex (the will-to *be-many* bahu-dhā syām, by procreating and bringing others into subjection and ruling over them) In terms of the mind the corresponding "ambitions" are (1) for honor (2) for power over others (3) for wealth more than others Play, amusement, runs through all

whereby the three ambitions are also satisfied They are three also· yajña and dāna, sacrifices, chiefly in the form of high emotions, hymns and bloodless rites of special superphysical efficacy at the proper seasons, and gifts, charities, and help and service to other men[1], santāna, rearing up of noble progeny and taking as much trouble for them as the ancestors have done for the debtor, and adhyāpana, passing on to others, enhanced as far as possible, of the store of science received from past teachers by himself, and so keeping the torch of knowledge ever burning[2] These will be dealt with further, later on Here they are referred to as connected with the ends of the Path of Pursuit, as preliminary to the entrance on the Path of Renunciation, and as intermediate preparation for Liberation, the goal of that Path

## THE TRIAD OF MOKSHA-FREEDOM

How is it that while three objects are described for the Path of Pursuit, there is only one mentioned for the Path of Renunciation? We have seen that, in strictness, there is only one object on the first path also, *viz*, enjoyment, and that the two others are mentioned for special reasons On the second path, one object, similarly, is the principal one *viz*,

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[1] See *Gita* iv 23 33 for many kinds of sacrifices all placeable under the three ways and means of repayment of debts

2 स्वाध्यायनदानानि । यजदानतप । इत्यार्षसन्तानाध्यापनानि ।

with all 'older' and more advanced souls This itself, in its culmination and climax becomes the highest knowledge and the final peace, which, in turn, gives rise to yet more perfect compassion, in an ever-virtuous circle, witness the Enlightened Buddhas and Christs of perfect Wisdom and perfect Love and perfect Self-Sacrifice [1]

There are two states of dispassion—one, the preliminary and inchoate with which the Path opens, and the other, the final and perfected, with which it ends. The final dispassion is world-compassion, and is but the blossoming of knowledge, the highest realisation of the Truth of Oneness and surrender to the Ishwara Creator of the world-system, and service of all beings in accordance with His will and with the realisation of the Unity of all Life

## AISHVARYA -SUPERPHYSICAL POWERS

The Artha-wealth of that Path is the wealth of super-physical powers [3]

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[1] See the present writer's *Krishna a Study in the Theory of Avataras* (section on "The Practical Devotionalism of the *Gita*") pp 197 239 for expansion of this idea

मोक्षे च स्वयम्, अन्याश्च मोचयितुम्, इच्छा, मुमुक्षा ।

[2] तद् द्वयं वैराग्यम् तत्र यदुत्तरम् तज् ज्ञानप्रसादमात्रम् । ज्ञानस्यैव परा काष्ठा वैराग्यम् । *Yoga Bhashya* 1 16

Love is the completion of knowledge Love is the fulfilling of the law

[3] Yoga vibhūti aishvarya siddhi shakti as it is variously named

About these powers and lordlinesses we read the paradoxes:

They are the epiphenomena, the bye-products, of the striving after samādhi-trance,[1] and are so many hindrances in the way of complete realisation of samādhi. When the embodied self re-awakens and comes out of samādhi, then they manifest in him as powers, accomplishments, perfections.[2]

Again we read:

When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him.[3]

Also

When he becomes perfected in the virtue of (physical) continence, then irresistible (psychical) creative energy accrues to him.[4]

And many other similar paradoxes. Also in the *Light on the Path*, after a series of apparent inconsistencies, we are told similar things:

Enquire of the earth, the air and the water, of the secrets they hold for you. . . Enquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

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[1] A state of consciousness reached in profound meditation in which the body is completely entranced, and the consciousness fully active in a higher world. Trance ecstasy *ex tasis*, rapture raptness rapport etc., express shades of the idea.

[2] ते समाधावुपसर्गाः व्युत्थाने सिद्धयः ॥ *Yoga-sūtra*, iii. 37.

[3] अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ *Ibid*., ii. 37.

[4] ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ *Ibid*., ii. 38.

We wonder why the gain of gems and jewels when we are not to want them, why the accumulation of resistless power when it is not to be exercised, why the enquiry after secrets when we must not profit by them, why any kind of lordly sovereignties, when our main work is the perfecting of dispassion, renunciation, desirelessness, actionlessness!

The answer to the paradox is simple We have only *to add two more words to the last* We have to say that the walker on the Path of Renunciation avoids desire and action and pursuit of any object *for himself*, for his own personal pleasure and profit When such avoidance has become habitual to his mind, then the Lords of Nature, the Sages, the Administrators of the world, the members of the Spiritual Hierarchy, the Devas, endeavor to enlist such an embodied self in their service, in the service of their and his world, and entrust him with powers which he receives and exercises, like all lower powers, for the good of others as public trusts, not for his own enjoyment as private property Moreover these become as much the normal organs of his consciousness as the physical senses Liberation from *selfish* desire is Liberation

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1 Even in ordinary human affairs we see that the person believed to be *the most honest is made the chief treasurer of* the state the most impartial and just minded with judicial power of life and *death over the people the most capable and* wishful of protecting and defending them from misfortunes and attacks with *the whole military force of the state*

Prahrāda, tempted with many boons by Nṛ simha declined, but was compelled to take charge of the Daityas, and become their sovereign, for the period of the *Round* He pleaded

Do not tempt me with these boons my Lord! From very birth have I been ever afraid of falling into their toils I come to Thee for Liberation not for boons

But the answer was

It is true that they who have placed their hearts in Me as thou hast done want nothing else Yet still, for the period of this Manu cycle thou shalt be the Overlord of all the Titan kings Then having exhausted all thy merit by enjoyments thy sin by new good deeds and the vitality of the sheath by the lapse of time and having left behind for the instruction of the world the example of a noble name which shall be sung in heaven —thou shalt then come to Me for the Great Peace[1]

Those only in whom the Impersonal predominates over the personal, the Universal over the individual, the higher Self over the lower self, selflessness over selfishness, compassion over passion, are qualified to walk upon that razor edged path on which power has to be held, but must not be tasted Those who rule themselves with rods of iron, they

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[1] मा मा प्रलोभयोत्पत्त्याऽऽसक्तं कामेषु तैर्वरैः ।
तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ॥
नैरपेक्ष्यं मुनेर्मे मयि जातमिहाशिषः आशासानेऽमुत्र च य भवद्विधाः ।
अथाऽपि मन्वन्तरमेतदग्रं दैत्येश्वराणामनुशाधि भोगान् ॥
भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेष्यसि मुक्तबन्धः ॥

*Vishnu Bhāgavata* VII x 2 11 15

But from the standpoint of Renunciation, he who is unwilling to receive power lest he should be tempted to abuse it and grow his egoism (aham-kāra) again,[1] who is always full of the sense of responsibility and duty, who is anxious to be relieved of office as soon as may be in accordance with the will of the higher—he only is the proper person to be entrusted with office, in the certainty that he will never misuse authority, will ever exercise power for the good of others and never for his own aggrandisement[2]

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E J Urwick in the Preface to his *The Message of Plato* referring to the present work (1st edn ) as used extensively by him in the introductory chapters, indicates as much

[1] The case of Jaya and Vijaya falling from their great offices on the staff of Vishnu and incarnating as Ravana and Kumbha karna is classical in the Puranas, as of Azaziel chief of the archangels falling from his high estate into the form of Satan in Christian Mythology The self-seeking corruptness of officials and of state craft or king craft in all departments of mundane governments has been but too common all down the course of human history but too responsible for the bulk of human misery, taken together with priest craft and is so at the present day Ethical fitness is far more necessary for public office of trust and responsibility and power and authority than intellectual or physical fitness Reluctance to accept office means deep sense of responsibility eagerness for it the reverse For instinctive appreciation of this fact read the description of the comedy enacted at the election of the Speaker of the British Parliament and the show of reluctance made by him in MacDonagh's *The Pageant of Parliament*

Let not him that girdeth on his harness boast himself as he that putteth it off , The Bible I Kings xx 11 Consider the end Hers well that ends well

Every embodied self must pass through this condition of office-bearer, in a general sense, on the super-physical planes, sooner or later, even as he has to, to some extent, on the physical In the physical life, the man grows up under the triple debt mentioned before, and repays them too by rearing up and educating a family and serving his fellow-men and the ḍevas of Nature, even as he has been reared, educated, helped. In making such repayment, every head of a house becomes an office-bearer and exercises powers of some sort The same process is repeated on a larger scale on the subtler planes with superphysical powers And Manu's verse then acquires a larger significance After having served his term of duty and of office in the honest ministration of his trust, as a term of burden-bearing imprisonment, in awe and trembling—for even "great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on,' [1] and so lose long ages of time—after such service is he allowed to retire and enter the Abode of Peace Then only can he "deposit his mind in Rest," as Manu says, and as Shaṅkara declares, commenting on the aphorism of Vyāsa

Together with Brahma (Individualised Cosmic Ideator, the Poet Author of the Drama of a world) the great Sages—beholding the term expire of rulership and of the wielding of the powers appurtenant to it and beholding too the time of rest and retirement arrive at the closing

[1] *Light on the Path*

of the cycle of manifestation—withdraw their minds from work and enter into the High Abode of Oneness, where the Supreme Self Consciousness reigns eternally, and all sense of separateness is lost [1]

## BHAKṬI-BLISS

Such humble dutiful lordliness, then, is the wealth (Artha) of this Path Its sense pleasure (Kāma) is the bliss of love divine, love universal (Bhakṭi), the opposite of personal human likes and lusts It is the constant *feeling* of the Universal Self, as exercise of superphysical powers and office bearing are the functioning of that Self in *action*. This devotion, directed towards the highest Deity and Ideal that any particular embodied self's mind can rise to, becomes gradually inclusive of all the embodied selves that are looked upon as the progeny, indeed as veritable parts and pieces and sparks, of that Deity, and, ultimately, of the Universal Self

The wise ones embrace all within their love, and devote themselves to the good of all equally, for they know well that the Lord is in and indeed is, all beings [2]

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[1] एभ्यर्यक्षयदर्शनेन निर्विण्णा परमात्मज्ञाने परिनिष्ठा. कैवल्य प्राप्नु ।
ब्रह्मणा सह ते सर्वं सम्प्राप्ते प्रतिसञ्चरे ॥
परस्यान्ते कृतात्मान प्रविशति पर पदम् ।
*Shārīraka Bhashya* III. iii 32

[2] एव सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमय हरिम् ॥
*Viṣhnu Purāna* I xix 9

## THE TWO TRIADS OF ENDS

We saw that on the first path, Duty (Dharma) leads to Profit (Artha), and Profit to Pleasure (Kāma) On the second and final path we may say, similarly, that Love Universal (Bhakti), in the sense of yearning after the final goal for all selves equally, leads to the Power (Shakti) to see the great Vision of the Unity of all Life, and that in turn to Liberation (Mukti) from doubts and sorrows, all born from the great error of the sense of separateness And, the virtuous circle turning round, we may say that out of Liberation comes superphysical Power to help, and thence greater opportunity for Loving Compassion towards juniors, on the one hand, and Devotion towards seniors, on the other Kṛshṇa says to Uddhava

The aspirant who has conquered his senses, his respirations and his prānas (vital forces nerve forces)

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[1] *Mbh* Shantı parva ch 58 v 31 says

मोक्षस्यास्ति त्रिवर्गोऽन्य श्रोक सत्त्व रजस्तम ।

The triad of moksha is different iz sattva rajas tamas But this requires special interpretation for the triplet of sattva etc is all pervasive Jñana vi raga bhakti mukti shakti bhakti knowledge of the Self active compassion and service of others or altruism universal love Vedanta (the science of peace) Yoga (the science of power esoteric science occult science) Bhakti-agama or Bhakti-shastra (the science of divine love) such triads may be said to correspond to that of dharma artha and kama See the present writer's *Krishna* 3rd edition pp 136 220 223

which go one with another in restlessness, by the conquest of his mind; and who fixes that mind on Me— on him the divine glories wait attendant.[1] For he has identified himself, by love, with Me who am the Guide and the Lord of all. And therefore his command is as compelling as mine. He whose intelligence has been consecrated and made stainless by devotion unto Me, and who knows the art of concentration—his vision extends into all three reaches of time, beyond and including many births and deaths I am the Lord and the source of all perfections, and I am the fount of the dharmas taught by the *Yoga*, the *Sāṅkhya*, and the declarers of Brahma.[2]

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[1] The drawing of fresh energy out of rest and sleep, of inspiration out of devotional and intellectual 'blank' meditation, are instances of the same law.

[2] जितेंद्रियस्य युक्तस्य जितश्वासस्य योगिनः ।
मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥
यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।
कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥
मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।
तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥
सर्वेषामपि सिद्धीनां हेतुः पतिरहं प्रभुः ।
अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥

*Vishnu Bhāgavata*, XI. xv.

Of course the full metaphysical significance is that *all* is *ever* contained in the I, and the more the small self identifies itself with the Great Self, the more of Its infinite glories it realises But the Great Self is reflected specially, in endless shades and degrees in the Rulers of the world-systems, who are only highly advanced and perfected "small selves" jivas, or rather jivan-muktas *And whosoever puts himself in* harmony with any such Ruler, by faith and devotion and philanthropic service, shares his power, in greater or lesser degree Mundane, governmental, official hierarchies are

## ISHVARA—THE MOST ANCIENT IN A WORLD-SYSTEM

Even on the physical plane, the sovereign of any people is the embodiment of all the might of that people, and any authority, any powers, any possessions, held by any individuals amongst that people, are derived from that sovereign, either directly by appointment to an office on proof of special merit in definitely prescribed ways, or, indirectly, by sufferance and tacit permission through legal support in various kinds of activities, on their satisfying conditions of merit of other kinds in other ways Much more perfectly is this the case when the organisation of a world system in all its parts is concerned, where all creatures are literally pieces and sparks of the Central Sun, and live and move and have their being in Him who is to them the nearest and the highest representative of the Common Self, and where the administration is carried on by Spiritual Hierarchies, manned by selves occupying different grades on the Path of Renunciation, from the highest to the

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analogous only they are mostly very corrupt and oppressive instead of philanthropic still as justly observed some government even bad is better than no government and anarchy with human beings so full of evil passions As has been said

Thoughts can by a passive harmonious spirit be comprehended and immediately answered This can never be accomplished without harmony for the same channels must be used in which Deity views instantly His whole creation

lowest, all inspired by the Principle, the Consciousness, of Unity and of Good (*i e*, unselfishness and love), which ever prevails over separateness and evil (*i e*, selfishness and hate), at the end of every cycle, for the clear reason that separativeness is weak with its own inherent internecine war

We thus see that devotion is a means to lordliness, and that lordliness is approximation to the state of the object of devotion, *viz*, the systemic Lord, Ishvara Even those on the Path of Pursuit always obtain whatever of power they acquire by means of such devotion, for the time being, and whether it be conscious or unconscious For continuous craving after something, and constant meditation as to how to secure it, and refraining from all ways and deeds which prevent its acquisition, are essentially such devotion It may not be directed consciously to an individual deity, but willing is also unconscious praying, it is the unconscious prayer for help, of the part to the Whole, of the individual to the Universal storehouse, the Fount of all knowledge and power, and such unconscious prayer to the Impersonal is always answered by Him in whom the Impersonal predominates the most over the Personal, in any system The *Vishnu-Bhāgavata* tells how in the Tāmasa Manvantara, (a long past epoch so named in the Purāṇas, because the Manu presiding over it was named Tāmasa) two high beings, because of the seeds of selfishness and strife in them fell,

along the arc of descent, into the gigantic bodies of primeval mastodon and dragon of the deep, and warred against each other in age-long struggle, working out the seeds of evil, till the mastodon, weakening, sent up a nameless prayer to the Undefined, with all the strength of its indefinite, incipient, dim mind, and then the Chief Ruler of the system, representative, to the system, of the Supreme and the Undefinable, answered the prayer, and released the two mortal enemies from their doom

That king of mastodons poured out his soul in prayer unto the Nameless And Brahma and the other high gods, *too much attached to their own names and marks*, came not Then Hari came, the Oversoul of all the beings of this system, combining all the gods in His own person [1]

The *Yoga sūtra* also indicates [2] that the Being who is the Most Ancient, the Most Omniscient, in a world-system, is its Īshvara, its Ruler, its

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[1] इत्थं गजेन्द्रमुपवर्णितनिर्विशेष
ब्रह्मादयो विविधलिङ्गभिदाभिमाना ।
नैते यदोपसमपुर्निखिलात्मकत्वात्
तत्राखिलामरमयो हरिराविरासीत् ॥ VIII iii 30

I 23 26 II I 32 45 And the *Bhavishya Purāna* (III iv) says that the *Āsana* of the *Purāna purusha* the seat of the Eldest (or as we might say in modern language the chair of the President) is occupied now by one now by another great Deva turn by turn *e g* Varuna occupied it in a previous kalpa (eon) Sarasvati in another Ganesha will in a future one and so on

Supreme Logos, its Personal God, and that all superphysical powers and all perfections may be obtained, by the beings of that system, by surrender and submission and allegiance to Him and identification of self with Him

## WARNINGS AND RESPONSIBILITIES

But because of the recurrent danger of selfishness and misappropriation of trust possessions and consequent fall, is the warning repeatedly given that the possessions which an aspirant may desire should be such as can [1] be possessed by all pure souls equally , his powers must ever be governed by Devotion and his devotion ever joined to Wisdom and Dispassion and Compassion ever looking forward to Liberation" Lest the embodied self should falter even when placed high, and fall back into egoism again he is advised ever to fix his gaze on that which may not be seen by the eyes, nor be heard by the ears, which indeed has no outward being, which is out of existence out of manifestation, which is eternal and beyond everything and anything that passes, however glorious this transient thing may be from our present standpoint Sharp as the sword's blade is the Path, and full of

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[1] *Light on the Path*

[2] See *Padma Purāna Bhāgavata Māhātmya* ch ii for the repeated mention of this triplet of bhakti jñana and virāga and also *V Bhāgavata* V v 28

"terrible toil and profound sadness, but also a great and ever-increasing delight"[1], and subtle, narrow and very dangerous, as the razor's edge, yet unmistakeably discernible, is the line which divides *the wish to save* from even *the wish to become a saviour*, much more clearly is the wish to possess extraordinary and superphysical powers, not for the sake of helping others, but in order to taste the intoxicating feel of power, the Path of Satan, and not the Path of God

## THE ONE SAFEGUARD

It must be the Eternal that draws forth your strength and beauty not desire of growth In the one case you develope in the luxuriance of purity, in the other, you harden by the forcible passion for personal stature Live neither in the present nor the future but in the Eternal This giant weed cannot flower there this blot upon existence is wiped out by the very atmosphere of Eternal thought Hold fast that which has neither substance nor existence Nothing that is embodied nothing that is conscious of separation nothing that is out of the Eternal can aid you (And yet also) remember that the sin and shame of the world are your sin and shame, for you are a part of it, your karma is inextricably interwoven with the great Karma And before you can attain knowledge you must have passed though all places foul and clean alike Abstain because it is right to abstain—not that yourself shall be kept clean

All this is but a paraphrase of what the Manu says, bearing in mind that this Eternal Thing, which has neither substance nor existence, which

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[1] *Light on the Path*

*Ibid*

is not embodied and not conscious of separation, bheda, is nothing else than the One Universal Self

Let the man discriminate between the good and the evil, the right and the wrong, the true and the false the real and the unreal and so discriminating yet let him one pointedly ever behold all in the Self the passing as well as the lasting He who beholdeth all in the Self, and in himself (because the small self is in essence the same as the Great Self) his mind strayeth not into sin [1]

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[1] सर्वमात्मनि सपश्येत्सचाऽसच्च समाहित ।
सर्वं ह्यात्मनि सपश्यन् नाऽधर्मे कुरुते मन ॥ *Manu* xii 118

Other scriptures also frequently repeat the warning never to lose sight of the *goal* for a single instant and ever to be on guard against the beguiling temptations that beset the way The *Gita* says Let the sacrificer be content to eat the remains of the sacrifice iii 13 and iv 31 In other words let the workman be content with his due wage the public servant with his proper salary and not crave after unlawful gains or maddening *taste* of power The *Yoga Sūtra* saying that accomplishments should be regarded only as bye products of and even as hindrances to progress on the path of renunciation and liberation has been quoted before The *Bhagavata* says

न पारमेष्ठ्य न महेंद्रधिष्ण्य न सार्वभौम न रसाधिपत्य ।
न योगसिद्धीरपुनर्भव वा मय्यर्पितात्मेच्छति मद्विनाऽन्यत् ॥
XI xiv 14

जितेंद्रियस्य दातस्य जितश्वासात्मनो मुने ।
मद्धारणा धारयत का सा सिद्धि सुदुर्लभा ॥
अतरायान्वदत्येता युजतो योगमुत्तमम् ।
मया सपद्यमानस्य कालक्षपणहेतव ॥ XI xvi 32 33
केचिद्देहमिम धीरा सुकल्प वयसिस्थिरम् ।
विधाय विविधोपायैरथ युजति सिद्धये ॥

## SUMMARY

Such is the broad outline of the Foundation of Manu's Code of Life, the circling of the World-process, and the goals of its two halves, ever turning round and round in cyclic periodicity, in larger and larger orbits and longer and longer eons Into

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नहि तत् कुशलादृत्य तदायासो ह्यपार्थक. ।
अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पते ॥ XI xxviii 41 42

Briefly He who has fixed his soul on (the) Me he *desires* naught else than I not the sovereignty of either earth or heaven nor any yoga accomplishments nor even freedom from rebirth They all come to him of themselves as needed for the work, because of his raptness in (the) Me Otherwise, they are but as obstacles *in the way of union with (the) Me* and may be regarded either as waste of time and effort in one sense or as means of filling and passing vacant periods in another Friends and lovers yearn to be together while performing inevitable duties which keep them apart even though the duties consist *in the wielding of great powers*

Brahma prays to his super-ordinate Hierarch Vishnu Give to me the knowledge which will save me from the *egoism* of imagining that I am the Unborn Creator of this world-system and will enable me to serve thee with pure mind

अविक्लवस्ते परिकर्मणि स्थितो मा मे ममुन्मदमदोऽजमानिन ।
II ix 29

See *Gitā* iii 27 28 and xviii 61

And Vishnu says to Brahma

ज्ञान परमगुह्य ते यद् विज्ञानसमन्वित ।
सरहस्य तदङ्ग च गृहाण गदित मया ॥
अहमेवासमेवाग्रे नाऽन्यत् यत् सदसत्परम् ।
पश्चादह यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

this outline have to be filled in, in their appropriate places, the ways and means of realising those goals, by systematically ordering the individual life of man into the four natural stages, organising his social life into the four main vocations, and regulating justly and equitably, and always in accordance with the facts and laws of man's psycho-physical nature, the partition of rights and duties, work and play, leisure and pleasure, necessaries and comforts between them all

To summarise

The activity dealt with by the Scripture is of two kinds Pursuit of prosperity and pleasure, and Renunciation of and retirement from these, leading to the highest good, the bliss than which there is no greater Action done for one's own sake, out of the wish for personal joys in this and the other worlds, is of the former kind Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind Pursuing the course of the former, the embodied self may attain to the states and the joys of those *d e v a s* among whom sense-pleasures are keenest, so that they think not of Liberation Pursuing the latter he crosses beyond the regions of the five elements He who seeth all beings in the Self, him Self, and seeth the Self, him Self, in all beings he, seeing same sightedly the same

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एतावदेव जिज्ञास्य तत्त्वजिज्ञासुनाऽत्मन ।
अन्वयव्यतिरेकाभ्या यत्स्यात्सर्वत्र सर्वदा ॥ II ix 30 32 33

Devi had told this same to Vishnu himself earlier in turn Briefly The I Not Another the I the Eternal and Universal Self alone is and contains everything It is All always ever everywhere This is the final secret For attempt at fuller exposition of the idea see the present writer's *The Science of Peace* 2nd Edition Chs vii viii

law working everywhere and always on all scales, infinitesimal and infinite of time and space attaineth and realiseth Swa rajya, true Self Government on earth and in heaven!

## THE WHEEL OF LIFE AND LAW

These two Paths of Pursuit (Pra-vṛtti) and of Renunciation or Retirement (Ni-vṛtti), are summed up in the Wheel of Endless Rotation (Anu-vṛtti), which is referred to in the *Gītā* verse

*He who helpeth not to keep moving this Wheel of Life and Law which hath been set going by Me the Universal Self, and seeketh only the pleasures of his own senses he liveth the life of sin and liveth in vain*[2]

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[1] मुखाभ्युदयिक चैव नै श्रेयसिकमेव च ।
प्रवृत्त च निवृत्त च द्विविध कर्म वैदिकम् ॥
इह चामुत्र वा काम्य प्रवृत्त कर्म कीर्त्यते ।
निष्काम ज्ञानपूर्वं तु निवृत्तमुपदिश्यते ॥
प्रवृत्त कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्त सेवमानस्तु भूतान्यत्येति पंच वै ॥
सर्वभूतेषु चात्मान सर्वभूतानि चात्मनि ।
सम पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ *Manu* xii 88 91

Abhyudaya means, literally rise in the world success prosperity nis shreyassm larly literally means the greatest good than which there is no greater *summum bonum*

[2] एवं प्रवर्त्तितं चक्रं नानुवर्त्तयतीह य ।
अघायुरिंद्रियारामो मोघं पार्थ स जीवति ॥ iii 16

The way of keeping the Wheel moving is the following out of the ends of both the Paths in their due proportion and time

These ends are (i) Kāma-tamas, refined sense-pleasure, (ii) Artha-rajas, profit wealth, rich and artistic possessions, (iii) Dharma-sattva, virtue, performance of duty, observance and maintenance of law and order—for the Path of Pursuit, and for the Path of Renunciation, (i) Bhakti-tamas, love universal, (ii) Aishvarya-rajas, powers superphysical (iii) Moksha-sattva, freedom from all bonds and pains of separateness because of the realised Unity of All Life[1]

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[1] तमसो लक्षण कामो रजसस्त्वर्थ उच्यते ।
सत्वस्य लक्षण धर्म श्रैष्ठ्यमेषा यथोत्तरम् ॥ *Manu* xii 38
भक्ति परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककाल । *Bhagavata*

For fuller discussion of the significance of these three very important words sattva rajas and tamas occurring constantly in all Samskrt literature see the Note appended to ch xi of *The Science of Peace* 2nd edition, and for illustrations from many departments of human life chs xvii and xviii of the *Gītā*

E J Urwick in his work referred to before *The Message of Plato* p 28 suggests the following Greek equivalents tamas, *epithumia* (appetite) rajas *thumos* (passion impulse courage), sattva *logistikon* (reasoning faculty) By sound tamas should be equated with *thumos* rajas with *logistikon* and by remainder sattva with *epithumia* But of course as philologists tell us similarities of sound are deceptive We also know that words in their wanderings in time and space reverse and exchange meanings also Thus in Samskrt tikta means bitter and katu means pungent, but in Hindī tīta has come to mean pungent and kaḍua bitter Asura and Sura in the earlier Vedic Samskrt meant god and titan respectively in later they mean exactly the reverse In Zend Ahura continued to mean god

## THE TWO PATHS AND THEIR ENDS

For the Path of Pursuit—sense-pleasure of the nature of the lower clinging, wealth of the nature of the lower restlessness, duty of the nature of the lower harmony For the Path of Renunciation, also three ends—devotion of the nature of the higher clinging, superphysical powers and office-bearing of the nature of the higher restlessness, liberation attained by means of the higher harmony

The way of realising the aims and purposes of life upon the two interdependent and inseparably connected Paths, is to plan out and organise that life, in the individual as well as the social aspects, into four Āshramas, stages, and four Varṇas, vocational or professional classes or sections, with specific rights and duties for each

## THE FOUR STAGES OF LIFE

The Brahma chari, student, the Gṛha stha, householder, the Vana-prastha, unremunerated public worker and self sacrificer, retired into the suburbs or woods and forests from all competition, and the Yati or San-nyasi, the wandering anchorite—these are the four orders that all issue out of the householder and mark the different stages of each human life

## THE FOUR VOCATIONAL CLASSES

The Brahmaṇa, the man of knowledge, the man of the learned professions, the Kshaṭtriya, the man of action, of the executive professions, the Vaishya,

the man of (acquisitive) desire, of the wealth-producing professions, the Shūdra, the man of unskilled labor in general, the man of the subservient or assistant professions—these are the four vocational classes The three first are twice born, regenerate, conscious of the higher Self, the fourth is the as yet only once-born, the child-like These four classes and stages of life, the circling of the soul through the three worlds, physical, astral, and mental, the unbreakable chain of causes and effects, actions and reactions, running continuously through the past, the present, and the future—all these are proven, established, justified, by the Veda, the Science of the Self, the Higher Knowledge Grade after grade, the soul advances, through low and high and higher forms, till it arrives at the stage when knowledge, love, and corresponding action are all perfected side by side Then that soul, realising the essence of the Veda-Shastra, even while occupying a physical body, and even though dwelling in any stage or class, becometh one with Brahma, one with the Vast Infinite, Universal Life[1]

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[1] ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवा चत्वारः पृथगाश्रमा ॥
ब्राह्मण क्षत्रियो वैश्य त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पचमः ॥
चातुर्वर्ण्य त्रयो लोका चत्वारश्चाश्रमा. पृथक् ।
भूत भव्य भविष्य च सर्व वेदात् प्रसिद्धयति ॥
भूताना प्राणिन श्रेष्ठा प्राणिना बुद्धिजीविन ।
बुद्धिमत्सु नरा श्रेष्ठा नरेषु ब्राह्मणा स्मृता. ॥
ब्राह्मणेषु च विद्वासो विद्वत्सु कृतबुद्धय ।
कृतबुद्धिषु कर्त्तारो कर्त्तृषु ब्रह्मवेदिन ॥
अज्ञेभ्यो ग्रथिन श्रेष्ठा· ग्रथिभ्यो धारिणो वरा ।
धारिभ्यो ज्ञानिन श्रेष्ठा ज्ञानिभ्यो व्यवसायिन ॥
शुचिरुत्कृष्टशुश्रूषु मृदुवागनहङ्कृत ।
ब्राह्मणाश्रयो नित्यमुत्कृष्टा जातिमश्नुते ॥

## THE FULFILMENT

That life only is complete which secures all these ends in due rotation according to the Law.

Only he who passes through all the ordained stages, one after another, controlling his senses, securing the three ends of the Pursuant life, discharging his three congenital debts lawfully fulfilling and then transcending the three appetites-ambitions, offering up his energies to the fires of Renunciant sacrifice, exhausting his vital powers in the helping of others cultivating love universal, and walking in the sacred paths of the yoga mysteries, he only, when his sheath of grosser matter falls away, attaineth Liberation and rejoiceth evermore[1]

Thus, then, the two paths, the two aims, each divided into three, the four stages of the individual life and their respective duties, the four psycho-physical temperaments and vocational classes, and their four corresponding duties, four means of livelihood, and four special rewards or prizes of life (to be described later)—these constitute the fundamental factors of Manu's Science of Social

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वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।
इहैव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥

*Manu* vi 81, x,4, xii 97, i 96 97, xii 103, x, 335, xii 102

[1] धर्मार्थकाममम्पन्न सर्वेषामनृण पुमान् ।
एषणात्रयनिर्जेता भक्त्या योगेश्च मोक्षभाक् ॥
आश्रमादाश्रम गत्वा हुतहोमो जितेंद्रियः ।
भिक्षावलिपरिश्रांत प्रजन्प्रेत्य वर्धते ॥ *Manu* vi 34

Organisation All the rest is details gathered and arranged around these

*Supplementary Note to pp 59 61 and 76 77*

The antithetical pairs raga (sa-ragya, sa-raga-tā) and vai-ragya (vi-raga ta or simply vi-raga), kama (sa-kamya sa-kāma-ta) and naish-kamya (nish-kāma tā) karma (sa-karmya, sa-karma-tā) and naish karmya (nish karmata) are frequently met with

Much confusion and puzzlement of thought is caused by interpreting vai ragya as passionlessness nish kāma ta as desirelessness or utter absence of desire and nish-karma tā as *inaction or actionlessness utter absence of* action The negative prefix in such words is not purely privative Untruth does not mean merely absence of truth but positive falsehood Unreality does not mean mere emptiness and blank space but a positive illusion something which *has* the *appearance* of reality Unpleasantness does not mean mere indifference but the opposite of pleasantness—painfulness The opposite of plus is not zero but minus So vai-ragya does not mean mere absence of self-seeking passion but *positive other-seeking compassion* So nish-kama-ta means not the utter absence of all desire but the absence of *selfish* desire *and* the presence of unselfishness which is not a merely negative quality but is positive altruism And nish-karma ta does not mean inaction but the absence of the *selfish* action which binds *and* the presence of the unselfish philanthropic action which releases the soul from its bonds, the former (selfish action) means the incurrence of debts the latter (unselfish action) means positive self-sacrifice and the repayment of debts So finally a vidya does not mean mere ignorance mere absence of knowledge but perverted knowledge the *positive Primal Error of regarding the Boundless* Self as identical with a limited body See *Yoga Bhāshya* ii 5

Manus words pra-vrtta karma and ni vrtta karma pursuant action and renunciant action are less liable to misunderstanding The *Gītā* uses the word naish-karmya and warns the hearer against understanding it as inaction as abandonment of all action Of the four intellectual emotional (ethical) and physical qualifications needed for

successful "enquiry after Brahman," one, usually mentioned last in the list, is mumukshā, 'wish for liberation', the others being vi-veka, discrimination between the fleeting and the eternal, vai-rāgya, disgust with the fleeting, and the group of shama, etc, tranquillity, control of *body and sense, resignation, detachment, aspiring faith,* steadfast contemplation. The perennial selfishness of man has given, wonder of wonders, a perverse turn to even this wish, and made it a wish for one's own personal liberation, as something which can be secured separately, without caring for others; though 'liberation' means *nothing* else than liberation *from* all *personal selfish desire* and from all sense of separateness. Probably with a view to correct this perversion, in some books of later theosophical literature, the word mumukshā has been replaced by or equated with the word love But that again is liable to misinterpretations What is meant by mumukshā is the intense desire for liberation not only for one's own self, but for *all* selves, and this is the very essence of universal love, all embracing compassion The misunderstanding ré the Buddhist nirvāna is similar; it means extinction—of selfish individualism

How common the perversion, veritable acme of Māyā, is, is indicated in Prahrāda's prayer to Vishṇu,

प्रायेण देव मुनय: स्वविमुक्तिकामा:
स्वार्थं चरंति विजने न परार्थनिष्ठा: ।
नैतान् विहाय कृपणान् विमुमुक्ष एको
नान्यं त्वदस्य शरण भ्रमतोऽनुपश्ये ॥ *Bhāgavata*, VII, ix 44

Elsewhere in the *Bhāgavata*, it is said,

प्रायशो मुनयो लोके स्वार्थैकांतोद्यमा हि ते ।
द्वैपायनस्तु भगवान् सर्वभूतहिते रत. ।

"Most munis retire into solitude to selfishly seek their own solitary benefit, but the lord Dvaipāyana Vyāsa is ever working for the good of all beings" *Mbh* Ashvamedha-parva, ch. 13, also tells how Kama lies in ambush, hidden in the wish for Moksha itself to attack the unwary See *The Science of the Emotions*, 3rd edition, p 398

CHAPTER II

# THE WORLD-PROCESS AND THE *PROBLEMS OF LIFE*

मन्वंतराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनःपुनः ॥
अन्ये कृतयुगे धर्मास्त्रेताया द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥
उत्पत्तिरेव विप्रस्य धर्मकोशस्य गुप्तये ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥
तस्य कर्मविवेकार्थं शेषाणामनुपूर्वशः ।
स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥
अस्मिन्धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥
देशधर्मान् जातिधर्मान्कुलधर्मांश्च शाश्वतान् ।
पाषण्डगणधर्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥
स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥

The Lord of Beings maketh and unmaketh countless cycles and world-systems, as in play. The laws for the conduct of human life, individual and social, vary with

the varying Ages of the History of Man, Kṛta, Treta, Dvapara, and Kali, in consequence of changing conditions The man of philanthropic wisdom is born to understand and ascertain these laws from time to time, and treasure them, and help the observance of them by his people, and increase the general store of knowledge and the realisation of the Universal Life among them To guide him in rightly discriminating and teaching the different duties of the different types of human beings, in different circumstances, the all-seeing Manu, son of the Self-born, framed this Science of Duty Herein are declared the good and the evil results of various deeds, and herein are expounded the eternal principles of the duties of all the four types of human beings, and all the four stages of life, of many lands, nations, tribes and families, and also the ways of evil men And the ruler, the king, the kshaṭtṛiya, the administrator, was created to execute the laws and to ensure the observance of their respective duties by all, as ascertained and prescribed by the bṛahmaṇa, the legislator

*Manu*, i, 80, 85 98-'9, 102, 107, 118, vii, 35

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*Resumé*

IN the last chapter, endeavor was made to place before the reader what might be called the ground-plan of Manu's Scheme of Life, in a few triplets or quartettes of words the wheel of life and its two halves, the three ends appropriate to each half the corresponding three debts, three repayments, three special appetites-ambitions (*plus* a general fourth), three special rewards or prizes of life (plus a

general fourth), three twice-born special types or classes (plus the general once-born plasmic fourth), three main special ways of livelihood (plus a general fourth, subsidiary to the three); three stages of life in the world (plus a fourth away from it)—arising, in their turn, out of the three aspects of consciousness or functions of mind and the three qualities of matter; all ultimately based on the two primal factors of the World-process, *viz.*, the Self and the Not-Self, each with three attributes, and the Interplay between them.[1]

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[1] प्रवृत्तिः, निवृत्तिः, अनुवृत्तिः; धर्मः, अर्थः, कामः—मुक्तिः, शक्तिः, भक्तिः; ऋषिऋणम्, देवऋणम्, पितृऋणम्; अध्ययनम्, यजनम्, दानम्, (सतानम्); लोकैषणा, वित्तैषणा, पुत्रैषणा, (क्रीडैषणा)—आहारः, परिग्रहः, मैथुनम्, (जिजीविषा); सम्मानम्, धनम्, ऐश्वर्य, (विनोदः); ब्राह्मणः, क्षत्रियः, वैश्यः, शूद्रः; चतस्रो वृत्तयः; ब्रह्मचारी, गृहस्थः, वानप्रस्थः, सन्यासी; ज्ञानम्, इच्छा, क्रिया, (जीवः, चेतना); गुणः, द्रव्यम, कर्म, (देहः, भूतम्); चित्, आनन्दः, सत्, (ब्रह्म); सत्त्वम्, तमस्, रजस्, (प्रकृतिः); आत्मा, अनात्मा, मायासम्बंध., (सर्व, शून्यम्)।

That is Pursuit, Retirement, Cyclical Rotation; Virtue, Profit, Pleasure—Liberation of Spirit, Superphysical Power, Love Universal; the Debts to the Teachers, the Angel forces of Nature, the Ancestors, Study, Pious Works, Progeny, (Charity); Ambitions for Honor, Wealth, Power, (Play); Hunger, Acquisitiveness, Sex-urge, (Will to Live); Self-preservation, Self-expansion, Self multiplication, (Self-expression); Man of knowledge, Man of Action, Man of Desire, Man of Labor; Student, Householder, (unremunerated) Philanthropist-Publicist, Anchorite; Learned professions, Executive professions, Wealth-producing professions, professions of Helping with unskilled Labor; Cognition, Desire, Action, (Mind); Quality, Substance,

## Relativity and Variability of Dharma-Duty

Endeavor will now be made to sketch in some details, appertaining to our own particular epoch of the great life-cycle of the Human Race.

It is obvious that laws and rules are not independent of the kinds and circumstances of the men whom they are intended to guide and govern Particular laws correspond with particular conditions, general with general Unchanging laws can be related only to unchanging facts Changing facts require changing laws This is amply recognised and prominently enunciated by Manu, Vyāsa, and other law-givers

The scheme of laws and rights and duties, varies with the variations in the conditions of changing cycles It is one for the Krta-yuga, it is another for the Treta, it is still other for the Dvapara period, and yet again is it different for the Kali-yuga Dharma duty differs with time, place, circumstance, sex, age, temperament vocation, stage of life, means good and ill fortune What is righteous duty for one may be veritable sin for another Dharma is very various and manifold, according to the Veda itself Yet there are some few duties which are binding upon all unvaryingly, with very rare and occasional exceptions[1]

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Movement (Matter) Omniscience Omnipotence Omnipresence (the Infinite) Cognisability Desirability Mobility (Root Matter) Self Not Self Interplay (Nature Process)

[1] अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥

The ways of living cannot be the same for childhood, for youth, for prime, and for eld And the y u g a-s correspond very closely with these The law of analogy holds good here as elsewhere, the reason

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स एव धर्म सोऽधर्मस्त्त त प्रति नर भवेत् ।
पात्रकर्मविशेषेण देशकालाववेक्ष्य च ॥
अन्यो धर्मः समस्थस्य विषमस्थस्य चापर ।
प्रतिष्ठितो देशकाले धर्मोह्यावस्थिक स्मृत ॥

*Mbh*, Shanti chs 35 and 314

धर्मा वहुविधा लोके श्रुतिभेदमुखोद्भवाः ।
कुलजातित्रयोदेशगुणकालस्वभावत ।
एतद्धर्मस्य नानात्व सपदापद्विभेदत ॥
देशकालनिमित्ताना भेदैर्धर्मो विभिद्यते ।
वर्णाश्रमत्रयोलिगवित्ताना प्रकृतेस्तथा ॥ *Ibid*, Anushasana

धृतिः क्षमा दमोऽस्तेय शौचमिंद्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशक धर्मलक्षणम् ॥
अहिंसा सत्यमस्तेय शौचमिंद्रियनिग्रह ।
एत सामासिक धर्म चातुर्वर्ण्येऽब्रवीन्मनु ॥ *Manu* vi 92, x 63

New occasions make new duties Time makes ancient good uncouth and The old order changeth yielding place to new And God fulfils Himself in many ways

The four yugas or ages are the four cycles through which pass a globe a country a race etc For an individual they are physically ch ldhood youth maturity old age (the four ashramas) See the present writer s *Krshna* pp 3 50 51 In a certa n sense the (idyllic) nomadic the pastoral agri cultural r ral the urban industrial and the factorial mechan cal modes of gregarious life may be said roughly to correspond with the four ages

of this law of analogy, or correspondence, as it is sometimes called, being the Unity of the Self which imposes uniformity, or similarity in diversity, on all the processes of Nature, that same Self's Nature This law is clearly stated in the old books

As is the organisation of the small man even such is the organisation of the Large Man[1] All the details of the Universe have their correspondents in the details of the human body because both are born of the Self same Nature of the Self same Brahma and universal and singular whole and parts are inseparably bound up together To know the one is to know the other The body is the living temple of God and the Self is the God

As the microcosm, so the macrocosm As above, so below This is true on all scales, but for our present purpose, the Large Man is the equivalent of the Human Race

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[1] यावानयं वै पुरुषो यावत्या संस्थया मित ।
तावानसावपि महापुरुषो लोकसंस्थया ॥ *Bhagavata* XII xi 9

भुवनानि च सर्वाणि पर्वतद्वीपसागरा ।
आदित्या वा ग्रहा सति शरीरे पारमार्थिके ।
ब्रह्माण्ड ये गुणा प्रोक्तास्तेऽप्यस्मिन्नेव संस्थिता ॥
ऋषिदेवौ च पितरौ नित्य प्रकृतिपूरुषौ ।
तिष्ठति पिंडे ब्रह्माडे ग्रहनक्षत्रराशय ॥
ब्रह्माडपिंडे सदृशे ब्रह्मप्रकृतिसंभवात् ।
समष्टिव्यष्टिसंबंधादेकसंबंधगुम्फिते ॥
पिंडज्ञानेन ब्रह्माज्ञान भवति निश्चितम् ।
देहो देवालय प्रोक्त आत्मा देही स्वय मत ॥

*Garuda Purana* ch xv

The more minute the details of duty, the more special and local they must be. This is shown by Yājñavalkya's verse, at the very outset of his *Smṛti*:

Listen to the scheme of duties which have to be observed in that region of the earth which is the natural habitat of the black deer.[1]

The neglect, or the deliberate ignoring, in the later days, of this most important principle of all law, so amply recognised by the old law-givers, is the main cause, and also the effect, by action and reaction, of the disappearance of all living legislation in India, for very many centuries, perhaps twelve or even fifteen, now; of the replacement of the spirit by the letter; of assimilative philanthropy by exclusive bigotry; of the healthful,

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It should be noted particularly that the fact of the Unity of the omnipresent Self is the cause of the fact of analogy, similarity, uniformity (as the Manyness of the Not Self is that of diversity). That Unity is the real reason for the certainty felt in logical induction, otherwise utterly fallible and wholly unjustifiable Once, therefore always, as in one time and place, so in all times and places Why? Because the One is Unchanging. The old Nyāya gives the reason of vyāpti graha (*induction*) as being pratyaksha (*direct* perception) of jati or sāmānya (genus) simultaneously with vyakti or vishesha (particular or individual). The new Nyāya calls the same process by the name of pratyāsatti, and makes rather a mystery of it *Western* poets and scientists have recognised and are recognising this Law of Analogy or sama-darshitā, "same-sightedness," in the larger sense also, more and more fully, as, *e g*, in the case of the analogy discerned between the structures of an atom and a solar system.

[1] यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान्निबोधत ।

gradual, and normal change which means growing life, by the rigid and forced monotony which means ossification, disease, and death

## EARLIER STAGES OF EVOLUTION

Enunciating, therefore, this important principle, of adaptation and adjustment, at the outset, the *Institutes* (*Samhitā*) *of Manu* gives a very brief and rapid sketch of cosmogony, of the descent of Spirit till it reaches manifestation in the physical plane, the genesis of the various kingdoms of vegetables, animals, *men, gods, rshis, and of time-cycles* The details may be gathered from the Purāṇas in the light of theosophical literature

Out of all these, the facts most relevant to our present purpose are those connected with the changes of psycho-physical constitution undergone by the human race After passing through enormous periods of time, and evolving sensory and motor organs, and inner and outer faculties, on various globes of the physical plane, in different stages of density known in Samskrt story as globes of the physical plane (*dvipas* of the Bhū-loka), through Rounds and Races and sub-races and still more minute divisions, in successive and separate continents and sub-continents and countries—allegorised in the Purāṇas by the seven circlings of Priyavrata's car ar und the globes, and by the septenates of divi ions and sub-divisions of land

ruled over by his 'sons' and 'grandsons'[1]—after all this, the human race has arrived at the globe and the condition of substantiality of this earth [2]

And we are now, so Purāṇic and theosophical literature tells us, in the reign of the seventh Root-Round-Manu Vaivasvaṭa, whose personal name is Shrāddha-deva, while our immediate Race-Manu is the fifth, who is also apparently designated by the same office-name of Vaivasvaṭa [3]

That we are in the fourth Round, and have crossed beyond the middle point of the complete cycle of the terrene Chain, and also of the greater cycle of which the terrene Chain is the fourth or middle one, seems to be indicated by the Hindū

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[1] Varshas khandas, avartas, with other septenates of the sons and grandsons of Priyavrata and their sons each a ruler of a dvīpa, a varṣha a khaṇda and so forth

[2] The Jambu-dvīpa, at the stage of the Ilavṛta-Varsha the Bharata Khanda and the Āryavarta or the Ring or Race of the Āryas who are also called Pañcha janah the fifth people

[3] Vide *The Secret Doctrine* The Manus are of different grades Every Round has a Root Manu at its beginning, from whom all Law proceeds and a Seed Manu at its end, in whom all results are embodied Hence each Round has two Manus and is therefore a man vantara between (two) Manus' On each globe through which the evolutionary wave passes—of these there are seven in a Round—there is a minor Manu for each Root Race As three Rounds lie behind us and we are now half way through the fourth there have been three Root Manus and three Seed Manus for these three Rounds and we are now under the fourth Root Manu or the seventh in succession On our own globe we belong to the fifth or Āryan Race and so are under the fifth Race Manu

works on astronomy and astrology (Jyotisha)[1] These works say that the present age is the first quarter of the fourth age (the Kaliyuga) of the twenty-eighth great age (Mahāyuga) of the Vaivasvata Round, of the third Day of the Creator Brahmā which is known as the 'White Boar Period' (Shveta-Vārāha-Kalpa), in the second half (of our Brahmā's life time) *i e*, of His fifty-first year

## THE HUMAN RACE—ITS PRIMEVAL FORM

Having thus rapidly brought our Jīvas to this earth-globe and evolved them to the human stage, we have now, in order to understand the significance of the Laws of Manu, to take a brief survey of the history of the Human Race in the present great age This is presented in detail in H P Blavatsky's *The Secret Doctrine*, but most succinctly and clearly in Annie Besant's *The Pedigree of Man*, and is supported by more or less veiled statements and allegories scattered throughout the

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[1] The verse of the *Bhagavad Gītā* x, 6 महर्षय सप्त पूर्वे चत्वारो मनवस्तथा, is interpreted in two ways One supports the statement as to the fourth Round in it चत्वार is regarded as an adjective of Manus and पूर्व of महर्षय, *i e* The seven ancient Ṛshi-s and the four Manus The other is The seven great Rshis the still more Ancient Four, *i e* the Four Kumara-s, and the Manus See *Bhagavad Gītā* by Annie Besant and Bhagavan Das X 6

Samskṛt Itihāsas and Purāṇas [1] The forty-sixth chapter of the *Mārkandeya Purāna* gives the most open and connected account that the present writer has come across From all these it appears that humanity was ethereal and sexless in the beginning, then more substantial and bi-sexual, then still more solid in body and different-sexed, that it will again become bi-sexual and less substantial, and, finally, sexless and ethereal again

In Manu, we have only one verse to indicate this change

Brahma divided himself into two, became man with one-half and woman with the other [2]

The *Mārkandeya Purāna* describes this first stage or Root-Race of Humanity on our globe in the present Round a little more fully

In those earliest times there were no differences of seasons, hence no marking of the beginnings and endings and returnings of year-periods all times were equally temperate and pleasant there was neither heat nor cold there was no vegetation, no roots and flowers and fruits,

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[1] The first volume of *The Secret Doctrine* is entitled Cosmogenesis and may be described as a history in great broad sweeps of the evolution of our solar system down to the formation of our earth The second volume is entitled Anthropogenesis and is a history of the evolution of the Human Race on this earth down to the present stage in the barest outlines finishing off with hints as to the future stages The Puranas and Itihasas cover similar ground And it is curious that modern western universal histories *e g* Wells' *Outlines of History* are beginning to follow similar lines

[2] द्विधा कृत्वाऽऽत्मनो देहमर्धेन पुरुषोऽभवत् ।
अर्धेन नारी तस्यां स विराजमसृजत् प्रभु ॥ i 32

a slight want of aliment was felt by human beings in the forenoons and the afternoons, but all the needed nourishment was obtained by absorption of subtle substances [osmosis of what we may perhaps call ethers capable of being indirectly affected by mental effort[1]], sound with its five qualities[2] was the [one] sensation, men knew no differences of age, but oozed out sexless from the bodies of their parents, full grown, and without any deliberate reproductive desire on the part of the parents, there were no distinctions of older and younger, superior and inferior, between them, but all were equal, no tending and nurturing and bringing up of bodies was needed, nor any sacraments or laws, for all behaved towards each other serenely, equably, without the excitements of loves and hates, they were all very similar in appearance, all lived the full term of life, four thousand years, and their bodies were incapable of being destroyed by disease or accidents or violence of natural elemental forces or of fellow-beings[3]

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[1] Our breathing to day seems to be a process of much the same kind

[2] It is difficult to say what are the qualities meant Herbert Spencer, in his essay On the Origin and function of Music says ' Feelings demonstrate themselves in sounds as well as in movements Variations of voice are the physiological results of variations of feeling The chief peculiarities in the utterance of the feelings (may be grouped) under the heads of (1) loudness, (2) quality on timbre (3) pitch, (4) intervals and (5) rate of variation Using the word cadence in an unusually extended sense we may say that cadence is the commentary of the emotions upon the propositions of the intellect The one humming sound of the Am exclamation by variations may be made to express pleasure or its opposite pain anger or satisfaction snorting sneer or soothing approbation enquiry or prohibition The vital importance of svara, tone or cadence to the efficacy of Veda mantras is well known

[3] न मूलफलपुष्पाणि नार्त्तवा वत्सराणि च ।
सर्वकालमुख कालो नास्यर्य धर्मशीलता ॥

## THE SECOND STAGE

Then came the second double-sexed stage and race, illustrated by the stories of Ilā-Sudyumna, the mother-father of Purūravā, of Ṛkṣa-rajā, the mother-father of Bālī and Sugrīva, and many others.[1] Climatic and other appurtenant conditions underwent a parallel change also.

Solid land appeared here and there, not everywhere; lakes, channels, and mountains formed and separated out

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ततश्च तेषा पूर्वाह्णे मध्याह्ने च विनिःसृता ।
पुनस्तथेच्छता तृप्तिरनायासेन साऽभवत् ॥
तृप्ति स्वाभाविकीं प्राप्ता विषयेषु महामते ।
ध्यानेन मनसा तासा प्रजाना जायते सदृत् ॥
शब्दादिर्विषयः शुद्ध प्रत्येक पचलक्षण. ।
असम्कार्यैः शरीरैश्च प्रजास्तास्त्रियौवना. ॥
तासा विना तु सकल्प जायन्तेऽमिथुनाः प्रजा ।
न्म चन्म च रूप च म्रियते चैव ताः समम् ॥
अनिच्छाद्वेषसयुक्ता वर्त्तते तु परस्परम् ।
तुल्यरूपायुष सर्वा अक्रमोत्तमना विना ॥
चत्वारि तु सहस्राणि वर्षाणा मानुषाणि वै ।
आयु प्रमाण जीवन्ति न च क्लेशाद्विपत्तयः ॥

[1] "Remnants of bi sexuality . . . are to be found in every human being and are disclosed by embryology and comparative anatomy in the form of vestiges of female reproductive organs in the male and of male reproductive organs in the female Herein exists an indisputable proof of the originally hermaphrodite nature of the human anatomy" Iwan Block, *The Sexual Life of Our Time*, p. 15

of the ocean, the beings began to live in and on these, and as yet made no houses, the seasons were still clement and there was no excess of heat or cold With the lapse of time, a marvellous power (siddhi) came to them, and their nourishment was obtained from the subtle aroma of the waters, by the power or function called osmosis (ras-ollasa) They also suffered from no violent passions and were always cheerful in mind But towards the end they began to know death, and the peculiar power of nourishment failed, at the approach of death, in each individual separately, and in the whole race, generally This race began to put forth pairs of different sexes for the first time in this kalpa or round At the end of their lives, when about to die, they put forth round, egg-like shapes which gradually developed the one or the other sex predominantly [1]

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[1] क्वचित् क्वचित् पुन साऽभूत् क्षितिभगि न a सर्वश ।
सरित्सर समुद्राश्च सेवन्ते पर्वतानपि ॥
तास्तदा स्वल्पशीताग्ना युगे तस्मिंश्चरति ते ।
कालेन गच्छता सेपा चित्रा b सिद्धिरजायत ॥
अपा सौम्य तत्तस्तासा सिद्धिर्नाम्ना रसोल्मा ।
समजायत चैवान्या सर्वकामप्रदायिनी ॥
न तासा प्रतिघातोऽस्ति न द्वेषो नापि मत्सर ।
पर्वतोदधिसेविन्यो ह्यनिकेनास्तु सर्वश ॥
ता वै निष्कामचारिण्यो नित्य मुदितमानसा ।
कालेन गच्छता नारमुपयाति यथा प्रजा ॥
तथा ता क्रमशो नाश जग्मु सर्वत्र सिद्धय ।
आयुपोऽन्ते प्रमयन्ते मिथुनान्येव ता सकृत् ॥

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a The printed text has भाग्येन, which gives no appropriate sense

b The printed text has मित्रा, which makes no sense

## THE THIRD STAGE

Then comes the third stage, which is describe thus:

When the power of absorbing nourishment fro the subtle aroma of the waters was lost, then rain fe from the skies, rain of liquids not like the waters of t day, but milky. And from that rain sprang 'mind-crea ed' or 'wishing' trees (kalpa-vrksha-s), whic served the purpose of dwellings They were arbore houses. And from them the human beings of that stag in the first part of the Treṭā-yuga, derived all the othe simple things they needed. Gradually physical love ap peared amongst them; and progeny became physica with monthly 'flowering' and periodic and repeate gestation.[1] Because of this appearance of grosser desi

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कुलिक a कुलिका चैव उत्पद्यते सुमूर्षताम् ।
ततः प्रभृति कल्पेऽस्मिन् मिथुनानां हि संभवः ॥

1 See Havelock Ellis, Psychology of Sex, I, "Sexua *Periodicity*,' and III, "*The Sexual Instinct of Savages*' Iwan Block, *The Sexual Life of Our Time*, p 16, says "A that time, in the human species, as now in the lower animals the sexual impulse was periodic in its activity" See als

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a गुलिकं गुलिका चैव ? The *Brahma Purāna* and the *Matsya Purāna* give more details about these, in describing variou continents (Varsha-s). The *Vishnu-Purāna* gives us slightly fuller account of the siddhi-s referred to here Th *Vāyu-Purāna*, Purva bhāga, chs IV and VIII, mentions othe details. *Mbh*, Shanti-parva, ch 206 (Kumbhakonam Edn) has a very brief sketch of the transformations of the humar race during the four ages Many of the other Puranas mak rapid passing references to these The current verses an views of Samskṛt lore, as regards उद्भिज्ज, स्वेदज, etc. (*vid* footnote at p 38 ch I, *supra*,) also apply to the successive human races

in them, the 'wishing' trees died away, and other kinds of trees appeared, in their place, with four straight horizontal (four-square) branches From these, the race drew such food and apparel as it needed The food was of the nature of a liquid secretion like honey, stored in pot-like fruit, made without the help of bees, and it was beautiful to see and smell and taste, and greatly nourishing Then avarice grew amongst them yet more, and egoism, and the sense of mineness[1], and

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*Ibid*, p 36 for connection between periodicity of sex feeling and of food, and for how later on both became continuous as today special kinds of fruits originally seasonal are now produced throughout the year by special cultivation The classical ancient works on Medicine *Charaka* and *Sushruta* give valuable information on the cycles of food assimilation and sexual secretions The disregard of such cycles is a main cause of the widespread psycho physical ill health of the times A certain Frenchman has remarked that man is the only animal that eats when he is not hungry drinks when he is not thirsty and has sex relations at all times Adler *The Science of Living* p 259 (pub 1970) A Purana allegory says that Indra cut off the wings of the then flying mountains with his thunderbolts so that they fell down and became immoveable and he also slew the vast dark demon Vṛtra with those same thunderbolts so that he dissolved in rain The sin Indra incurred thereby he divided between the lands the waters the trees and the women giving them compensating boons The waters become dirty periodically but nourish life and produce pearls and many other good things The lands suffer from deserts and sterile tracts here and there but hollows and diggings are always getting filled up The plants suffer from diseases and unhealthy sap discharges but their branches if cut off grow again Women suffer from monthly illness but have the choice and (very doubtful) joy of love always नित्यकामवरा स्त्रिय Thus pain and gain are always compensating one another This allegory obviously describes the cooling of the earth and the settling down of great masses formerly in perpetual commotion and then the beginning of rains and their consequences Other allegories similarly describe other vast geological and even astronomical changes.

[1] See Edward Carpenter *Civilisation Its Cause and Cure* p 102

vegetation grew up trees bearing various kinds of fruit at fixed seasons and wild cereals of fourteen kinds They grew up near the habitations as well as in the forests not requiring human labor to plant and sow and grow but only to pluck and reap and store But loves and hates and jealousies and mutual hurting increased yet more among them and the stronger took possession of the trees and cereals excluding the weaker for inequalities of mind and body had appeared with the new way of progenition and then these sources of laborless food failed also Then they prayed to Brahm [1] in dire distress and He made the earth the great mother and source of all nourishment take shape as a cow (that is milch animals appeared) and Brahm milked the cow and taught them how to milk it and various cereals and plants appeared again But they would no longer grow and produce fruit of themselves as before So Brahma perfected the hands of the people and taught them the use of the hands and the ways of industry and agriculture and horticulture how to grow canes and grasses and cereals of various kinds And thenceforwards men live by the labor of their hands And this epoch is called the epoch of hand power (hasta siddhi) as the preceding ones were those of tree power (vrkshi siddhi) and water power or osmosis power (rasollasa siddhi) and will power (ichchha siddhi) Since that time food has to be earned with toil and all other supplies have to be won by industry After teaching them the arts of trade and tillage of the soil Brahma established laws and conventions differentiating the people gradually more and more, into castes and colors according to their different capacities and tendencies And he divided life into different stages according to the conditions newly come to prevail of the birth growth decay and death of bodies And for each caste and each stage he assigned appropriate duties

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[1] For the meaning of Brahma as Universal Mind Cosmic Ideation Collective Intelligence etc see the present writers *Krshna* pp 15 17 173 176

[2] तासु सर्वासु नष्टासु नभस प्रच्युता रसा ।
पयस कल्पवृक्षास्ते सभूता गृहसस्थिता ॥

Where the *Mārkaṇḍeya Purāṇa* speaks of the Creator, Brahmā, the *Viṣhṇu-Bhāgavata* mentions Pṛthu, an incarnation (avatāra) of Viṣhṇu. It says that Pṛthu was the first King who was given

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सर्वप्रत्युपभोगाश्च तासा तेभ्य: प्रजायत ।
वर्त्तयन्ति स्म तेभ्यस्ता त्रेतायुगमुखे तदा ॥
तत: कालेन वै रागस्तासामाकस्मिकोऽभवत् ।
मासि मास्यार्त्तवोत्पत्या गर्भोत्पत्ति. पुन:पुन: ॥
रागोत्पत्त्या ततस्तासा वृक्षास्ते गृहसंस्थिता: ।
प्रणेशुरपरे चासश्चतु:शाखा महीरुहा: ॥
वस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च ।
तेष्वेव जायते तेषा गन्धवर्णरसान्वितम् ॥
अमाक्षिक महावीर्य पुटके पुटके मधु ।
तेन ता वर्त्तयति स्म मुखे त्रेतायुगस्य वै ॥
तत. कालातरेणैव पुनर्लोभान्वितास्तु ता: ।
वृक्षास्ता: पर्यगृह्णन्त ममत्वाविष्टचेतस: ॥
नेशुस्तेनापचारेण ते हि तासा महीरुहा. ।
ततो द्वन्द्वान्यजायत शीतोष्णक्षुण्मुखानि वै ॥
तास्तद्द्वद्वोपघातार्थ चक्रु. पूर्व पुराणि तु ।
गृहाकारा यथापूर्व तेषामासन् महीरुहा: ॥
तथा सस्मृत्य तत्सर्व चक्रुर्वेश्मानि ता: प्रजा: ।
कृत्वा द्वद्वोपघात ते वार्त्तोपायमचिंतयन् ॥
नष्टेषु मधुना सार्ध कल्पवृक्षेष्वशेषत: ।
विषादव्याकुलास्ता वै प्रजास्तृष्णाक्षुधार्दिता: ॥
तत: प्रादुर्बभौ तासा सिद्धिस्त्रेतामुखे तदा ।
वार्त्ता स्वसाधिता त्वन्या वृष्टिस्तासा निकामत: ॥

the name of Rāja, and who milked the cow, and levelled the earth, and cultivated it, and drew corn and other foods from it, and also minerals and

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तासा वृष्टयुदकानीह यानि निम्नगतानि वै ।
गृह्यावरुद्धैरभवन् स्रोत स्नातानि निम्नगा ॥
य पुरस्तादपा स्तोका आपन्ना पृथिवीतले ।
ततो भूमेश्च सयोगादोषध्यस्तास्तदाऽभवन् ॥
अकृष्टपच्याश्चानुप्ता ग्राम्यारण्याश्चतुर्दश ।
ऋतुपुष्पफलाश्चैव वृक्षा गुल्माश्च जज्ञिरे ॥
प्रादुर्भावस्तु त्रेतायामाद्योऽयमौषधस्य तु ।
तेनौषधेन वर्त्तन्ते प्रजास्त्रेतायुग मुने ॥
रागलोभौ समासाद्य प्रजाश्चाक्स्मिकौ तदा ।
ततस्ता पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान् ॥
वृक्षगुल्मौषधीश्चैव मात्सर्याच्च यथावरम् ।
तेन दोषेण ता नेशुरोषध्यो मिषता द्विज ॥
पिशाचोरगरक्षासि तथा मत्सरिणो जना ।
पशव पक्षिणश्चैव नष्टा मत्स्या सरीसृपा ॥
अवारका खड्जा वा ते स्वधर्मप्रसूतय ।
पुनस्तासु प्रणष्टासु विभ्रान्तास्ता पुन प्रजा ।
ब्रह्माण शरण जग्मु क्षुधार्त्ता परमेष्ठिनम् ।
दुग्धेय गौस्तदा तेन सस्यानि पृथिवीतले ॥
जज्ञिरे तानि बीजानि ग्राम्यारण्यास्तु ता पुन ।
तदा प्रभृत्य ओषध्यो न प्ररोहन्ति ता पुन ॥
तत स तासा वृद्धयर्थ वार्त्तोपाय चकार ह ।
ब्रह्मा स्वयम्भूर्भगवान् हस्तसिद्धिं च कर्मजाम् ॥

precious stones, and created houses and towns, for the first time, in the history of the race [1]

At the birth of Pṛthu, the angels (gandharvas) sang

He will be known as the Raja because he will rejoice the hearts of men by his great deeds The illustrious son of Vena, the Lord of Powers, like a very father to the people, provided them with food when they were hungry and taught them how to milk the cow, and level the surface of the earth, and draw from it the

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तत प्रभृत्यौपध्य कृष्टपच्यास्तु जज्ञिरे ।
ससिद्धाया तु वार्त्तायां ततस्तासां स्वयं प्रभु ॥
मर्यादां स्थापयामास यथान्याय यथागुणम् ।
वर्णानामाश्रमाणां च धर्मान् धर्मभृतां वर ॥

[1] For further considerations on the subject see *Kṛshna a Study in the Theory of Avatāras* Some modern Western Scientists are beginning to turn their thoughts in this direction Thus Wallace in his work referred to in a previous note *Moral Order and Progress* avows belief in special spiritual influxes in the course of man's evolution which give it a new direction A sober book like *The Dawn of History* (H U L), pp 251 2 recognises the influence of exceptional men" and the disproportionate increase of efficiency when by a happy accident several great men are active simultaneously" Analogous are the origin of new types or species by sudden mutation as now recognised by evolutionists emigration of colonising birds from old to new countries the shooting off of electrons from one atom system to another or from one orbit to another within the same atom system, and of planets from one solar system to another or of moons from one planet to another—as indicated e g in the Purana legend of how Chandra (our Moon) very long ago eloped with the wife (a moon) of his teacher Bṛhas pati (Jupiter) had a child Budha (Mercury) by her and was ultimately compelled to restore her to Bṛhas pati after a great war in heaven" and gigantic astronomical turmoil

cereals, and he constructed, and taught them to construct, cattle-pens, tents and houses, villages, towns and cities, and market-places and forts and strongholds of various kinds, and also how to work mines and quarry stone Before the time of Pṛthu, these things did not exist and the people dwelt at ease, without fear and danger of any kind here and there, wherever they pleased[1]

Such is a bird's-eye view of the past history of the race in the words of the Purāṇas

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[1] राजयिष्यति यल्लोकनक्षमात्मविचेष्टिते ।
अथामुनाद्य राजान मनोरजनके प्रजा ॥ IV, xvi, 15
चूर्णयन्स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिद वेन्य प्रायश्चके सम विभु ॥
अथास्मिन्भगवान्वैन्य प्रजाना वृत्तिद पिन ।
निवासान्कल्पयाश्चके तत्र तत्र यथार्हत ॥
ग्रामान्पुर पत्तनानि दुर्गाणि विविधानि च ।
घोषान्व्रजान्सशिविरानाकरान्खेटखर्वटान् ॥
प्राक् पृथोरिह नैवेषा पुरग्रामादिकल्पना ।
यथासुख वसन्ति स्म तत्रतत्राकुतोभया ॥ V, xviii, 29 to 32

[2] Many particulars will be found in *Vishnu Purana* I vi (Wilson's translation) and from other Puranas may be gathered by the student who is prepared to give the necessary time and labor many details about the third and the fourth Races and even much larger facts like Chains and Systems In *The Pedigree of Man* Mrs Besant has identified Chains with the various bodies which Brahma casts off from time to time apparently in one Day The *Matsya Purana* describes eighteen days of Brahma seventeen preceding the present Each Purana is supposed to have a special reference to the minor cycles in the present chain which reflect the great days respectively The weirdest and most extravagant and exuberant fancies of the most romantic

As to the future, it is said, briefly, that after the Dark Age (Kali-yuga) is over, the old conditions of the Golden Age (Satya-yuga) will be established again It is also said that one age only does not

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story-writer of to day seem to be anticipated in the Purānas, as having been actual facts at some stage or other of the many races and sub races and the hundreds of minor civilisations touched upon by them The gigantic bodies and changeful forms of all the most bizarre and monstrous kinds of the earlier races of Titans; their peculiarity of substance so that nothing could hurt them, not even the electric forces of Indra's thunderbolt as in the case of Namuchi; the gradual diminution of size and solidification of substance of the bodies, till they became perfectly adamantine in texture and invulnerable to weapons, so that even the discus of Vishnu and the trident of Shiva and the will force of Ṛshis could not blast them, or cut through their stiff necks or pierce their hard hearts, while the results of their tapas lasted, as in the case of Hiranyāksha and Hiraṇya Kashipu and Rāvana and Kumbhakarṇa; the rapid growth and maturation of the Rākshasa-races, as in the case of Ghatotkacha; instantaneous conception, birth, and attainment of full size, as in the case of devas and apsaras; budding off or oozing off in sweat, as in the case of the Maitrā varunas, Vasishtha and Agastya, the intermarriages of the Devas, the Daityas, the Rakshasas and the divine Kings of the Solar and Lunar dynasties, as in the case of the immense family of Kashyapa, of Samvarana with Tapati, of Yayāti with Sharmishthā and Devayānī, etc—all these are to be found in the Purānas A great war of æroplanes is described in the *Matsya-Purāna* in connexion with the Tripura-war Another type of civilisation is described for the days of Ravana, in the *Rāmāyana*—and so on It is obvious that a work which aims at surveying the whole of this world-system's history from beginning to end, to deal with the 'ten' subjects which Purānas deal with, can take account of only the most important events and types It will have to speak of globes instead of countries, of genera instead of sub species, of races instead of individuals, of epochs and cycles in place of centuries and years and months This is what the Purāṇas do A King seems to mean often a whole Race and Dynasty,

necessarily prevail over all the earth at a time; but that while one age is regnant in one part and amongst one people, another may be holding sway in another part and over another people—like the older and the younger generation existing side by side, or like many brothers living on together, with many years' differences between them, or like a virtuous family and a vicious family living in adjoining houses. Putting these statements together we may infer that what is meant by the return of the Golden Age is, that humanity, as

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and an episode, what extended over a whole civilisation occupying perhaps thousands of years. In this way only may the Purānas be interpreted usefully

To theosophists, all this will be mere repetition of what is described, in much ampler detail and more lucidly and connectedly and intelligibly, in *The Secret Doctrine* and *The Pedigree of Man* To others it may have the interest of novelty To the theosophist also, it may be a satisfaction to find that the Puranas give the outlines of the history almost in the same words as are used in *The Secret Doctrine*; *and vice versa, to many Hindūs who may not have had the* opportunity of looking into the Purānas, it may be a welcome confirmation of theosophical doctrines It is partly for this reason that these lengthy extracts have been given It should be noted that the available printed text is more or less corrupt, as stated by the editors and publishers themselves of the Bombay edition of the *Mārkandeya Purāna*, and verses and chapters have become disarranged and thrown out of their original and proper order, while other parts have been wholly lost or "withdrawn from public gaze by the custodians of the sacred knowledge" In making the extracts and the translation, I have therefore had to make some very slight change in the order of the verses, in two or three places, to obtain a connected *sense out of them, in accordance with The Secret Doctrine*

a whole, will tire of its present mood of intense separative egoism, sex-difference, individualistic property-grabbing, of the involved loves and hates and vehement excitements of the passions; of the endless clash of opinion against opinion and pride against pride, of the desperate struggle for existence, not only for the necessaries of life, but for honor, power and prestige, luxuries, and amusements, and that, so tiring of it all, the human racial soul will gradually withdraw to a higher level, to the bi-sexual and then the sexless conditions, to comparative freedom from the grosser passions, and to the more peaceful joys of spiritual love, sympathy, and (higher communistic, solidarian) co-operation which those conditions mean, before merging into comparatively complete liberation (vi*d*eha-moksha) with the closing of Brahmā's, *i e*, our Round-Manu's, day of wakefulness and work

In the setting of these transformations of the human race, have arisen the Laws of Manu which we have to deal with But, before taking them up, it may not be out of place to make a few comments on these brief historical outlines, as they have to be referred to over and over again, in understanding the reasons for those laws

In the first place it may be noted that there is nothing inherently improbable in such a course of transformations The law of analogy is coming to be recognised more and more as all-pervading, even

by modern science, which begins to see that atoms are as solar systems, and that the life of a single-celled animal is typical of all life The law of recapitulation, *viz*, that every individual recapitulates in its growth the types of all preceding kingdoms and races, is definitely enunciated by evolutionist science, and this law is based on, is indeed but another form of, the law of analogy If there be any truth in these laws, then, since we may distinguish these stages and transformations in the life of a single human being we may well infer that the life of the whole race will be found to correspond The infant shows the stage of sexlessness, the adolescent, the traces of both, the grown up, of difference, the aging, again a gradual effacement of difference, and the aged, a complete effacement Of course, at present, these stages are marked more psychologically than physiologically But the analogy is sufficient for our purpose of establishing a *prima facie* likelihood

Secondly, the need to refer to sex difference so prominently, is due to the fact that, as indicated in the extracts, all other features and differentiations, psychological and physiological, and forms of social organisation and other appurtenances, depend largely upon this, and changes in those run parallel with changes in this The purpose of all this evolution and involution may be described, in one way, as being, first the growth of egoism, and, then the transcendence of it But (next after the

hunger-feeling) the most concrete embodiment of this idea is the accentuation, and then the blurring, of the sex-feeling.[1] On these again, depend the nascence and the subsidence of all the other passions; and on them, in turn, all the other endless complications of life. Hence the prominence given to it.

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[1] See, *f*., Maratt, *Anthropology* (H. U L.), p 159; and *The Science of the Emotions*, ch III (B) "On the Nature of Desire". The chief and most complicated "complex," in the terminology of the psycho analysts of to day, hṛdaya-granthi and kâma jaṭâ, in that of the *Upanishats* and the *Bhâgavaṭa*, is the sex complex, undoubtedly, at the present stage of different-sexed humanity

भिद्यते हृदयग्रन्थिः छिद्यते सर्वसंशयाः।
क्षीयते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ *Mundaka*

पुंसः स्त्रिया मिथुनीभावमेतं तयोर्मिथो हृदयग्रंथिमाहुः।

*Bhâgavaṭa*, IV, v, 8

यदि न समुद्धरति मुनयो हृदि कामजटाः दुरधिगमोऽमतां हृदि
गतोऽस्मृतकठमणिः ॥ *Ibid*, X, lxxxvii, 39

But the ego (food) complex and the property-complex must not be lost sight of They are comparatively simpler because there is less secretiveness about them Less; not absence of. All three, being prominent consequences of individualist selfishness, and therefore exposed to danger from competitive adversaries, *are accompanied by fear and secretiveness—some* more, some less—as well as by ambivalent exhibitiveness Insanity may be said to be, invariably, an uninhibitable *excess* of any one of the 'ignoble' emotions, due to a corresponding *deficiency* of the contrasting 'noble' emotion, or *vice versa*. All emotions, mainly six ignoble and six noble, are directly or indirectly connected with the two triplets of psychical and physical eshaṇâs, ambitions appetites Complexes as well kinds of insanity may, accordingly, be divided and subdivided under the main ambition appetites and the good and bad

In the third place, it will appear to many that, in the extracts, cause and effect have been reversed It is stated that physical degenerations and changes take place in their natural environments because of psychical degenerations and changes in the men, while a thinker of to-day would deem it safer to say that the psychical changes took place because of the physical changes Because men are greedy and quarrelsome, therefore the rains fail, and the crops do not grow and famine stalks in the land—is a startling way of putting things to the modern thinker To him it appears more reasonable to say that because the harvest has failed and there is a shortage of food, therefore there are more thefts and burglaries, and men perforce show greed and selfishness, and endeavor to snatch the crumbs away from the hands of their fellow men

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emotions Within limits complexes enrich the life by long *c rculting* " of *the processes of consciousness as ganglia do* the nervous system or art curios articles of *virtu* pictures etc a dwelling in excess they h nder load obstruct free movement produce in sanity Thus excess of l o k a i s h a n a (ego complex amb tion for name and fame) and m a d a (pride) would cause megalomania of d a r a i s h a n a and k a m a erotomania of k r o d h a (anger) at defeat of any e s h a n a *homic dal man a of m o h a* (perplex ty because of fear for others *i e* excess of compass on or for onself *i e* fear proper) may cause theo mania or persecut on mania of l o b h a klepto man a And so on. Manu s Scheme helps to prevent *excess* of e s h a n a s and format on of such mon strosities as the ed pus complex and the electra complex and neuroses and manias generally and makes Society *sane* by *provis on for balancing* everywhere *Excess* is *Insanity*, *Balance* is *Sanity*

The final truth, and in the most comprehensive sense, is, of course, the truth of the interdependence of spirit and matter, consciousness and vehicle, the truth of psycho physical parallelism, that changes of one series of phenomena go side by side with changes in the other series, and taking the total of time, it is impossible to say which precede as cause and which succeed as effect And the words of the *Vishnu Purāna* approximate to this view more closely where it describes the same stages of primeval human history It says that Vishnu, on the one hand, hardened the hearts of men, and, on the other, simultaneously produced the changes in the natural surroundings, which made it possible for humanity to taste in full the experiences connected with the spirit of Egoism, so that it might return to Universalism and submission to the Will of the Good and the All-Merciful with a fuller heart and mind But if we mark off definitely a number of events making up a cycle, then it becomes possible to say whether a psychical event stands at the beginning, or a physical event, each alternately succeeding event being, in the former case psychical, in the latter physical Thus, a thought leads to an action, that gives rise to another thought, that leads to another action and so on Or, an action gives rise to a thought, that leads to a new action, that gives rise to another thought, and so on It is thus a matter of temperament and of selection for the purpose in

hand, whether we shall begin the cycle which we wish to mark out for study, with a psychical event or a physical event The ancients have clearly enunciated the assured truth of this interdependence and rotation, for metaphysical purposes But for the empirical or practical purposes of guiding the life of a world system, or of a minute individual therein, they begin with consciousness From this standpoint, the material arrangements and conditions of any particular world-system, or planet, or department of it, are the product of the will and the consciousness of its Ruler, even as a house, a garden, a school-room for the education of his children, with all its furniture and appliances, is the creation of its proprietor's will and consciousness In the case of a world, at least one purpose of the Brahmā-Logos in creating its conditions is to make them subserve the evolution of the embodied selves with whom He is dealing And once we recognise that the arrangements of the physical world are the product of superphysical forces, we may well go on to say that the gifts of the gods flow forth more readily when the men are virtuous and loving to each other and to the gods In order that milk may flow forth in abundance from the mother's breast, there must be a surge of mother-love in her and of tender compassion for the helpless baby. And this will be when the baby turns to her How shall it flow when the children quarrel among themselves and insult her, or are

grown-up and self-reliant, and do not care for her any more? Even so is it with the human race and its great mother, the Earth. When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and the astral atmosphere by the masses of vicious thought and feeling superphysically, reacts on the physical atmosphere, and on the clouds and the rains, and therefore famines, plagues, and epidemics of different sorts occur.[1]

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[1] See the story of Karkaṭī, the cholera-microbe, in the present writer's *Mystic Experiences*, and of Duḥsaha-yakṣhmā, the consumption-bacillus, in the *Mārkandeya-Purâna* "The Fuegians believe in a great black man . . wandering about the woods and mountains . . who influences the weather according to men's conduct" Spencer, *Principles of Sociology*, I, 392 For a supplementary explanation, see *Manu*, viii, 22, the implication of which is that when the many are reduced to serfdom by the few, and the tenure of the soil by its tillers is at the scant mercy of others, and the cultivators of the earth see the produce of their labor snatched away, season after season, by tyrant masters, then they naturally have no heart left to put into their work, and neglect the preparation and manuring of the soil, which becomes impoverished in other ways also, by the improvident greed of the masters Extremes meet What primitive instinct recognises by intuition, advanced science works up to, at last, after prolonged courses of intellection and reasoning. That psychic biotic and chemical physical forces and sthûla and sûkshma (dense and subtle, physical and astro mental) matters interact, that violent evil emotions produce poisonous toxins in the living body, and elevating and noble emotions produce health enhancing secretions, is being recognised by medical physiology And one theory of the origin of epidemics is that disease germs are sometimes carried up into the skies by whirlwinds and water spouts, and then come

From the matter-of-fact standpoint of modern politics and economics also, if it is true that a shortage of supply increases the intensity of competition in the demand it is also true that if the producers are weaker than the non-producers, and the latter deprive the former unjustly, by force and cunning, of the produce of their labor, leaving them not even a living minimum, then they will surely cease to labor and produce, and will swell the

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down with the rain in the ill fated tracts Similar views are mentioned in *Charaka* in the chapter on Jana pada uddhvansa *Those who have realised that mind and matter* are co efficients and interdependent that every mood of mind goes with a mode of matter, and *vice versa* that there are kingdoms above as well as below and side by side with man *and superphysical as well as physical that because of the all* pervasiveness of the Universal Life Principle the Self there is a vast incessant symbiosis' and co operation between all these kingdoms but more prominently to us between some and less so between others, they will find it not necessary to altogether brush aside the doctrine that a kingdom of devas (gods *elohim*, *farishtā s malayak* angels) goes side by side with the human kingdom that the two are inter related for reciprocal help or hindering (*Gita* in 9 15) that as there are fourteen Manus *progenitors of* men *so there are fourteen* corresponding Indras kings of the devas and that as races of men succeed one another so also do those of the devas on parallel and inseparable lines devas and men both being more or less individualised forces of Nature as indeed are all the other kingdoms also in different ways Modern science is trying to d scover the secret of producing rain artificially, who knows but that the old sacrificial yajña rites had some efficacy in this respect and comb n ng thought force prayer force will force with physico chemical forces released by the chanting of mantra s and by the offering of various substances into the fire were able to set working the appropriate angelic nature forces? But the *science* of the ritual has obviously been lost for long by the professing custodians,

ranks of the non producers of various sorts, till gradually the whole land will reel back into the beast, as has been illustrated repeatedly even in the recent history of the nations[1] It is also admitted conversely that the quality and quantity of the work of the cheerful and contented workman are better than those of the morose, the sullen, the discontented And, finally, it is recognised that it is *not* the natural needs, but the artificial greeds, of highly intelligent speculators, with their trusts and their corners and their endless devices for tempting or forcing others to their ruin, that make the struggle for existence so very much more painful than it would otherwise be Indeed, it is becoming undisputed that the present system of competition in the over-production and over-acquisition of luxuries is the cause of an enormous wastage of all kinds, and of the lack of necessaries to large masses of people Thus even matter of-fact economics ultimately base on character and sentiments, and do not altogether contradict and *disprove the old books*

Fourthly, as to the other details about the extraordinary powers if we look around us to-day, we

[1] Compare the conditions of the Greeks and their helots the Romans and their provinces the English Saxons after the Norman conquest the German peasants before the outbreak of the Peasants War in A D 1522 and the agricultural populations of France before the French Revolution of Czarist Russia of contemporary British India and Indian India (*i e*, the Indian States) and of Bolshevik Russia during the earlier experiments of the new regime

find facts which answer very nearly to the descriptions The vegetable kingdom and the lower forms of the animal kingdom live by what may be called the osmosis power (ras-ollasā-siddhi) They absorb nourishment from the surrounding elements without any deliberate effort The large majority of animals, and men also, live even at the present day by what may well be said to be nothing else than the tree-power (vārkshi-siddhi), a considerable part of the human population of the earth still derives all its requirements, food and clothes and utensils and house-materials, wholly from various kinds of plants, to say nothing of the fact that the most important part of human nourishment is air breathing, which is but a form of ras-ollasā All the varieties of sex conditions and methods of propagation too, are to be observed in the vegetable and animal kingdoms to-day It has only to be remembered that the human beings of those first Races were very different in bodily constitution from those of to-day, though the embodied selves were the same—as is shown, for instance, by the statement, in the Itihāsas and Purāṇas, that Jaya and Vijaya incarnated as Hiraṇyāksha and Hiraṇya-Kashipu in the Daitya race, then again as Rāvaṇa and Kumbha-karṇa in the Rākshasa race, and finally as Shishu-pāla and Danta-vaktra in the Āryan And because their bodily constitution was so different, therefore, when the Purāṇas speak of their food and drink and

clothing and dwellings as coming from the trees and the waters, they do not mean that richly cooked viands, elaborately prepared liquors, silks, satins, woollens, brocades, and palaces of brick, stone, jewelled marble, steel, stained glass, and silver and gold, all came out direct from the waters and the trees, but just the means of nourishment and of covering up their bodies and escaping from the rigors of the changing climate

A fifth point which might be dwelt upon, is that some of the Paurāṇika statements confirm the theosophical view that, in the present Round or Manvantara, the lower kingdoms have descended out of the human, though in the previous Rounds the human was gradually developed out of the former

In the other Purānas, these ideas seem to be indicated by such stories as that of the primal creations by Rudra Sthāṇu, under the command of Brahmā, which creations (monads) were exact copies of their Creator, and would not multiply in turn, and again that of the Mohini avatāra of Vishnu during the period of which the germs of life that emanated from Shiva became the minerals The significance of such stories seems to be that what are known as the elemental kingdoms in theosophical literature, are, so to say, matured and live their life *within* the body of the Creator, just as the seeds of a plant have a slightly separate life, and attain maturity, *within* the body of the

parent-plant, and that when they appear first of all on the physical plane, they appear as the mineral kingdom. The *Vishnu-Bhāgavaṭa* indicates that these stories belong to previous manvantaras, or Rounds On the other hand in the present or Vaivasvaṭa Round, the animal kingdom is described as born from the different wives of the Rshi Kashyapa (which is also a name for the Sun),[1] the eldest of whom is Aditi (which is also a name for the Earth), and all of whom are the daughters of Dakṣha, who has taken a new and human birth as a descendant of Vaivasvaṭa Manu

On the question of fact, obviously the layman, the non-expert in physical and superphysical science, is not competent to pass any opinion He must take his facts from modern science and ancient scripture But reconciliation between the two does not seem to be impossible, and may be attempted, even by the non expert, on grounds of reason.

On the one hand, we have the view of the fixity of species, as indicated, for instance, in Manu's verse.

As the Creator fixed primally, such is the nature of each creature throughout the period of manifestation, and appears in that creature of itself, be it murderous or be it compassionate, gentle or harsh virtuous or vicious, truthful or deceptive [2]

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[1] पश्यक वश्यपो भवति, पश्यक सूर्य । *Nirukta*

[2] हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
यद्यस्य सोऽदधात् सर्गे तत्तस्य स्वयमाविशत् ॥ । 29

Modern cytologists also seem to support this view, which is also the view of the Bible and of pre evolutionist science, when they say that the number of chromosomes is fixed for each species '

On the other hand, there is the view of evolution, of the origin of species, proclaimed by modern science and also indicated amply in ancient literature, and most emphatically in respect of the gradual progress of the embodied self through the lower to the higher stages, till it arrives at the human stage, when liberation becomes possible

How to reconcile these views?

And another question is, whether there has been a special exception, in the present Round, and a reversal of the normal process, so that lower forms have descended out of higher.

Some slight treatment of these views is relevant here, because of its bearing on the caste-question, as will be pointed out later

The reconciliation of all these views seems to lie in the fact, now recognised by some of the most prominent evolutionists, that what they call the primal germ-plasm, the ancestral germinal cell, the infinitesimal biophore, the living atom, in short, has in it already the whole of the infinite, possibilities of spontaneous variations and natural selections of forms, *i e*, definite species, but that the

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' "The chromosomes always appear in the same number in the same species at every division of the nucleus *Ency Britannica* 13th Edn Vol 29 art Cytology

unfolding of these possibilities of forms is successive, *i e*, by evolution, and that sudden mutations of type or species also take place under the stress of special 'spiritual' influxes which supersede the routine course, and stimulate into activity special ids or constituents of the biophore which would otherwise have remained dormant, and throw into latency others which would otherwise have become active[1] *This is in exact accord with the ancient* view that the infinite is contained in the infinitesimal, that every atom contains everything, and that the inner consciousness creates the outer form[2]

The consciousness of Brahmā—taking the name as representative of any ruling consciousness of the

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[1] See foot note at pp 105 6 *supra* And compare the *Yoga sūtra* जात्यन्तरपरिणाम प्रकृत्यापूरात् । iv 2 In floodings sudden influxes developments of special elements features lying latent in the total character under the stress of special stimulation may bring about a complete change of form a birth into a very different type' The *Enc Brit* 14th edn Art 'Evolution p 922 says Since the chromosomes of existing organisms differ much in shape size and number it is clear that there has been variation in these characters in the course of evolution. In a complete theory the first origin and diversity of these factors (genes) must still be accounted for It must be supposed that new factors have been added and possibly old ones have dropped out that new material has entered the stream of germ plasm into the cycle of metabolism and become incorporated as self propagating ingredients joining in harmonious cooperation with previously formed factors Presumably this building process is still going on.

[2] अणोरणीयान् महतो महीयान्, सर्वं सर्वत्र सर्वदा, सर्वं सर्वात्मक विद्धि।

जात्यन्तरपरिणाम प्रकृत्यापूरात् । and so on.

requisite grade and power—makes limitations of time and space, and decides for each particular germ-cell of life what particular form it shall develop and manifest, for what period of time, and in what region of His system—somewhat as a human being makes pots and pans out of homogeneous clay and decides how long the clay shall stay in the form of any one pot or pan, and then be broken up and fashioned into another It is fairly obvious that each expression of countenance, each gesture, each attitude of body of any living creature, *embodies a mood of his consciousness* And if photographs were taken of each such expression and gesture, and could be animated each by a separate piece of vitality, then the one creature would become and remain so many different creatures, till the photographs faded away Somewhat thus, each living creature may be regarded as a mood of Brahmā's consciousness The Purāṇas say so *e g* Brahmā was wroth on a certain occasion and His hair slid off as ever-angry serpents. On another, He shed tears of sorrow and vexation, and these became the germs of dire diseases His smiles of joy became the gods and gladsome fairies His restlessness and moods of activity became the human kingdom [1]

[1] यतोऽस्य दीव्यतो जाता तेन देवा प्रकीर्तिता ।
हीना यच्छिरसो व्याला हीनत्वादहय स्मृता ॥

*Vāyu Purana* Pt I ch 9

That poisonous toxins and disease germs are produced by painful cerebral functionings is recognised by modern pathology. And researches in psychical science show that thoughts vitalised by surges of emotion take forms in subtler matter, and that, if the emotion is sufficiently powerful, they may become more densely material and even visible to others What wonder then that Brahmā's moods should take living shape! Further, as every consciousness, high or low, is governed by the eternal law of rhythmic swing, so these moods and manifestations of Brahmā's mind would also follow a definite course, they would proceed gradually from the sense of unity and love to separateness and struggle, and then back again These two expressions cover all varieties of manifestation But —and this is the point of the reconciliation—we may trace our cycle from any point we please Also, there are other cycles running at the same time, but at different stages, from different standpoints, and on other, but connected, planes We may trace our cycle from unity to separateness and back again, or we can trace it from separateness

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The *Bhāgavata* III xx. describes ten creations as that Brahmā put on and cast off body after body which were taken possession of and occupied successively by the rakshasas yakshas devas pitris men etc From another standpoint this myth would typify the case of institutions created by the original founders for one purpose and subsequently captured by schemers and utilised by them for very different purposes

to unity and back again. We may count the complete day from sunrise to sunrise, or from sunset to sunset, or from midnight to midnight, or, finally, from midday to midday. And while it is midday in one place, it is midnight, and morning, and evening, in others. In one sense, the infant progresses into the man, and the man decays into the corpse. This is true from the standpoint of the body. But from the standpoint of the Spirit, it would perhaps be truer to say that the innocent child degenerates into the selfish and worldly-minded man, and the man of the world refines again into the gentle and peaceful sage

If we take only the period of active manifestation, the day of Brahmā, as a complete circle, then its first half makes the Path of Pursuit, and its second, the Path of Renunciation But if we take one day and one night as making a complete cycle, then from the middle-point of mergence to the middle-point of emergence or manifestation will be the Path of Pursuit, and from the middle-point of manifestation to the middle-point of mergence again will be the Path of Renunciation After the deepest slumber at midnight, there will be a nascent tendency towards the dawn and waking, even during mergence And after the climax of activity at the middle of the day, there will supervene a growing inclination to rest, though half the day is yet to run In this way all kinds of cycles and sub-cycles may be formed

And an *Upanishat* says .

In that vast whirling wheel of Brahma, which contains and nourishes all the hamsa-s, the individualised selves rotate and wander ceaselessly, so long as they fancy and keep themselves apart from the Mover at the centre of the wheel But so soon as they realise that they are one with It, so soon do they attain to their inherent motionless, changeless, steadfast, restful central immortality [1]

Thus far the history of the human race as given in the Purāṇas, and such arguments in favor of its correctness as may be drawn from familiar experience and analogy

From these outlines of the racial history, it is clear that for the first two stages no such laws were required as are to be found in the *current* Institutes (*Smṛtis*) The objects of the two halves of life were realised by these races instinctively or deliberately in a very simple fashion, without the use of any elaborate regulations Equality, fraternity, and liberty, in their crude physical sense, were not merely possible as ideals then, but were actual, and indeed inevitable, among people who split off into equal halves, one from another, like amœbæ, budded off from the full-grown, like

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[1] सर्वाजीवे सर्वसंस्थे बृहन्ते यस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मान प्रेरितार च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥

*Shveṭashvaṭara* i 6

Compare the description in *Tantra* works of the sahasrara chakra the (astral) wheel of a thousand spokes ' at the brahma randhra the crown of the head (See also C W Leadbeater, *The Chakras* )

hydræ; or who, dying out of one body, immediately put forth and flung their vitality into another, like bulbous plants, as indicated in the Rakṭa-bija stories of the Purāṇas.

But, towards the middle and end of the third stage, when the method of propagation became different, and therefore distinctions arose of older and younger and equal; when physical fraternity was superseded by an unignorable paternity and maternity and filiety; physical equality, by the obtrusive difference between the tiny infant and the full-grown man, and physical liberty by a patent helplessness on the one hand, and, on the other, an inner soul-compulsion to supply not only one's own but the helpless dependents' needs, when loves and hates supervened, and egoistic misappropriations by one of what was intended for many, defeated the primal, simple, and instinctive socialism and commonwealth—a commonwealth like that of the non-ferocious birds and animals to-day,[1] then equality, fraternity, and liberty

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[1] Hobbes (thought) Man being essentially selfish the state of nature was one of war Locke conceived (it) to be one of equality and freedom Rousseau conceived (it) as a condition of ideal happiness only abandoned because growing population and advancing civilisation brought evils" Gettell *Introduction to Political Science* pp. 83 85 (pub 1922) The Puranas and Itihasas support Rousseau's view as will be seen from the quotations in the text above from the *Mārkandeya Purāna* The *Vāyu Purāna*, Part I ch. viii and *Mbh* Shanti-parva, ch. 65, deal with the subject of the origin of the state and of

transferred themselves from the physical to the superphysical planes, and equality became equality of right to maintenance of body and education of mind, according to need and capacity, fraternity became brotherhood of soul, and liberty the inner self-ordered liberty of Spirit which is ever indefeasible everywhere and then laws and conventions and divisions of labor became necessary, and "divine kings" were appointed to govern men

*Vasishtha says to Rāma* In the shoreless immensity of Brahma, by the Force of Its eternal universal Nature, our particular Creator, Brahma arose, of Himself, as a vast Centre of Vibration even as a wave arises amongst countless other waves on the surface of the ocean When, in this creation of His, the Golden Age came to an end—the age when infant humanity simply moved and acted, always, and as bidden by the elders of the race and so grew towards maturity—then, because the growing egoism struggled with the old innocent obedience humanity suffered confusion as does the child passing into youth Then Brahma, surveying the whole plan and history of his creation past present and future, created me and stored all possible kinds of knowledge in my mind, and sent me down to earth to replace the ignorance and error of the childlike race with education and truthful science And as I was sent so were other sages also Nārada and others all under

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the king specially The warring state of nature' is called matsya nyaya the law of the fish devouring one another the idyllic and arcadian kapota nyaya the law of the pigeons billing cooing loving, and flocking or harina nyaya the law of the deer peacefully feeding multiplying, and herding God gave the king war begat the king people appointed the king social life evolved the king all such views are reconciled in the *Mahā bhārata* in a single story

the leadership of Sanaṭ-Kumara.[1] These Sages then established kings in various regions of the earth, to guide the perplexed people, and formulated many laws and sciences, for mutual help and sacrifice amongst the human and the deva kingdoms. They framed these laws and sciences out of their memory, in order to help on the accomplishment of the three objects of the life of matter: Duty, Profit, and Pleasure. But with the further lapse of time, when the wish for food became diurnal, and agricultural *labor to earn it necessary, then feuds and* rivalries and disturbances of emotion in men, and oppositions of heat and cold and wind and weather in

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[1] Sanat Kumara, as Skanda is referred to in the *Chhāndogya Upaniṣhat* (vii, 26) as the Final Initiator who imparts the Taraka mantra, the secret which enables the jīva to 'cross over,' from darkness to Light, from the unreal to the Real, from death to Immortality, from doubt to Certainty, from fear to *Safety', he is thus a representative of Shiva the final* 'Saviour. As Skanda or Guha he is the son' of Shiva, and passes through the wombs of a number of great beings, Parvati, Agni, Ganga and six Kṛttikas. Perhaps this means that he is a highly advanced jīva who has lived on many globes and gathered vast experience of all their cycles. Samba, the son of Kṛshna is said to be an incarnation of his, or over shadowed by him. *The Secret Doctrine* speaks of him as the Great Initiator, or the Great Being the leader of the band of the four Kumaras, forms of Shiva who sacrificed themselves *for the sake of Earth's humanity and came over from* Venus in her last Round, after the end of our Kṛta yuga, and about the middle of Treta the time of the third Root Race about eighteen million years ago, and whose bodies are created by kriya shakti by many Lords of Wisdom.

There is a grand description of the birth and anointing' of Skanda, his endowment with *marvellous powers by the gods* and of his slaying of the titan (also named) Taraka in *Mbh.*, Shalya parva chs. 45-47. The word tāraka also means the AUM, wherein are locked up the highest 'saving' grace and sacred knowledge and occult power. (See *The Pranava Veda.*) For designations of the Spiritual Hierarchy in terms of various religions see the present writer's *Kṛshna*, p. 218.

nature, arose concurrently, and kings became unable to guide and govern their peoples without wars and struggles with enemies outside their dominions, and without the infliction of punishments inside And, therefore, both rulers and ruled suffered great depression Then in order to enhearten them again, and carry on the Creator's plan of evolution to its fulfilment, we expounded to the kings and rulers, the wide-ranging views of the true knowledge (explaining the scheme of life, and the necessity of the apparently evil stages, and the laws wherewith to regulate those stages and achieve life's ends through them) Because this Science of Life, this Science of the Self (Adhyatma-vidya) was first expounded to the kings therefore it came to be known as the Royal Science and the Royal Secret From the kings it filtered out to the *praja* the 'progeny," the people Knowing it, and knowing it alone, may men, be they 'princes' or be they 'people, attain to peace of mind and do their duties well'[1]

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[1] परमे ब्रह्मणि ब्रह्मा स्वभाववशात् स्वयम् ।
जात स्पदमयो नित्यमूर्मिरत्युनियामिन ॥
दृष्ट्वेमातुर सर्ग सर्गस्य सकला गतिम् ।
भूतभव्यभविष्यत्स्था ददर्श परमेश्वर ॥
स क्रियाकर्मकालस्य कृतादे क्षय आगत ।
मोहमालोच्य लोकाना कारुण्यमगमत् प्रभु ॥
ततो मामीश्वर सृष्ट्वा ज्ञानेनायोज्य चासकृत् ।
विससर्ज महीपीठ लोकस्याज्ञानशातय ॥
यथाह प्रहितस्तेन तथान्ये च महर्षय ।
सनत्कुमारप्रमुखा नारदाद्याश्च भूरिश ॥
क्रियाकर्मेण पुण्येन तथा ज्ञानकर्मेण च ।
मनोमोहामयोनद्धमुद्धर्तु लोकमीरिता ॥
महर्षिभिस्ततस्तैस्तै क्षीणे कृतयुगे पुरा ।
कर्मात्क्रियाकर्मे शुद्धे पृथिव्या तनुता गते ॥

Manu has a verse which has a similar significance for the theosophical reader Svayambhuva, the first Manu, is approached by the Rshis for instruction After speaking a few verses to them, he says

All this Science of human duties the Rshi Bhrgu will explain to you in full He learnt it from me in its entirety [1]

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क्रियाक्रमविधानार्थं मर्यादानियमाय च ।
पृथग्देशविभागेन भूपाला परिकल्पिता ॥
बहूनि स्मृतिशास्त्राणि यज्ञशास्त्राणि चावनौ ।
धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ ॥
कालचक्रे बहत्यस्मिंस्ततो विगलितक्रमे ।
प्रत्यहं भोजनपरे जने शास्त्रार्जनोन्मुखे ॥
द्वन्द्वानि सप्रवृत्तानि विषयाथ महीभुजाम ।
दस्यता सप्रयातानि भूतानि भुवि भूरिश ॥
ततो युद्ध विना भूपा महीं पालयितु क्षमा ।
न समर्थास्तदा याता प्रजाभि सह दीनताम् ॥
तेषा दैन्यापनोदार्थं सम्यग्दृष्टिकृताय च ।
ततोऽस्मदादिभि प्रोक्ता महत्यो ज्ञानदृष्टय ॥
अध्यात्मविद्या तेनेय पूर्व राजसु वर्णिता ।
तदनु प्रसृता लोके राजविद्येत्युदाहृता ॥
राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमम् ।
ज्ञात्वा राघव राजान परा निर्वृतता गता ॥

*Yoga Vāsishtha* II xi 3 18

[1] एतद्वोऽयम् भृगु शास्त्र श्रावयिष्यत्यशेषत ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिल मुनि ॥ *Manu* i 59

And thereafter it is Bhṛgu who recites the *Institutes of Manu* to the listeners

Bhṛgu, according to the Purānas, is the ancestor of Venus, Shukra, and we are told, in *The Secret Doctrine*, that from the planet Venus, now in its last or seventh Round, perfected Beings came over to the earth at about the middle of our third Race, (as a special 'spiritual influx') to guide this humanity Apparently, highly advanced as well as younger embodied selves have come in from other planets also, to colonise the earth and to help in ruling the colonies, as is indicated by the stories of the Solar and Lunar kings and their births and marriages, and of the various classes of ancestors (Pitṛs), who are the sons of various Sages (Rishis) connected with various planets, and make up the bulk of our population[1]

But the work of principal Guides and Teachers was taken up by the beings from Venus And the laws given by Bhṛgu, a portion of which seems to be embodied in the current recensions of *Manu-Smṛti*, are, then, the laws which appertain to the

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[1] ऋषिभ्य पितरो जाता पितृभ्यो देवमानवा ।
देवभ्यस्तु जगत्सर्वं चर स्थाण्वनुपूर्वशः ॥
सोमपास्तु कवे पुत्रा हविष्मन्तोऽङ्गिर सुता ।
पुलस्त्यस्याज्यपा पुत्रा वसिष्ठस्य सुकालिन ॥
सोमपा नाम विप्राणा क्षत्रियाणा हविर्भुज ।
वैश्यानामाज्यपा नाम शूद्राणा तु सुकालिन ॥ *Manu* iii 194 201

special circumstances of the human race during the epoch of hand-power (hasta-siddhi) and sex-difference For that epoch the 'caste-and-order polity' (Varṇ-āshrama Dharma) of Manu[1] as declared by Bhṛgu, *is the archetype and basis of all systems* of social organisation and law, of all the nations and civilisations that take birth, live, and die within that epoch, and which they all must follow in its broad outlines, however much they may differ in the minuter details, however much they may profess to supersede them, however much they may reduce, or annul, or even pervert into curses, the blessings and the benefits of them, by working them in the wrong and rebellious spirit

In order to understand how Manu's Code is such archetype, and how, when modern efforts at solving a difficulty fail, we may perchance derive a helpful suggestion by going back to that archetype, it is desirable that we should take a survey of the main problems that vex the modern mind These are, after all, not so very many, that is to say, the main problems The minor ones are countless But the important ones, the key-problems, on which the others depend, are comparatively few And they

[1] The division of Society into four castes—teachers warriors, merchants manual workers—and of the individual life into four orders or stages—student householder server ascetic Varna is literally color but is used as the equivalent of caste also because it would seem there is some natural correspondence between specific colors of astral and physical bodies specific temperaments and functional types

have been the same for thousands of years The words, the counters of thought, the language, have altered from age to age Perhaps the aspects have also changed slightly But the main issues have been the same, age after age and country after country. At the present day, perhaps some millions of tons of paper and ink are used up annually, and an incalculable amount of energy and time spent, in the putting forth of thousands upon thousands of journals, magazines, dailies, weeklies, books, pamphlets—all perpetually treading the mill of the same score or two of questions, and, to all appearance, making no palpable progress And the spirit of the bulk of such reading and writing is the spirit of strife, appropriate to the Dark Age, the age of Kali, struggle, competition, the spirit of discordant struggle, and mutual irritation, and scorn and belittlement of others and smart display of self, and continuous attack and defence, the spirit which effectually makes all satisfactory solution of the difficulties impossible, being itself the main cause of these difficulties And it is not confined to the young and the excusable but has invaded the legislative halls of nations and the minds and words of aged statesmen, where at least should ever reign the spirit of the Golden Age, the spirit of patriarchal anxiousness for the good of the people, of mutual recognition of good motive, of sober and earnest discussion with the one object of finding out the best way. But the consolation, in what would

otherwise appear a tremendous waste of time and temper and health and energy, is that, perhaps, in this fashion, the race may be rushed more quickly through the stage of egoism and aggressiveness, that it may learn the necessary lesson of the evils thereof, in a widespread if somewhat cursory education, by means of current papers, reaching almost every home not wholly illiterate, and learn it in a shorter time, and also in a more bloodless [1] though by no means more painless fashion, than in the immediate past, of the so called mediæval ages, of East and West alike Also, the theosophist will see in these new ways and means of education, the promise of another result, in accordance with the scheme of evolution that he believes in, *viz*, the quicker development of the subtler, astral and causal bodies, by the intensified exercise of emotion and intellect *with* restraint of physical violence,

[1] This was written nearly five years before the Great European or rather World War of 1914 18 And even so the word bloodless was scarcely correct even then. During the sixty two years of the writer's life at the time (1930) of writing this note there have been something like twenty big wars most of them in Europe in which more and more men have been under arms successively until the culmination in this last in which more than three times as many combatants (thirteen millions) were slaughtered outright as in the war of the Mahabharata epic (four millions) From harsh thoughts and emotions to harsher words and from them to murderous blows— is the usual psycho physical course in the national life as much as in the individual See the present writer's *The Superphysics of War* (Adyar Pamphlets Series)

the proper day of which (physical violence) was the day of the fourth Race [1]

We are told in the old books that the Dark Age suffers consumption and waste of vitality because

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[1] *If* the restraint of physical violence is secured But it has not been, so far, as shown in the previous note It is true that, within the limits of their own populations and territories, states and nations have, for many decades now, been "counting heads instead of breaking them", but outside those limits, mutual behavior has been almost worse than ever The evil emotions, it would seem, have been gathered up and removed bodily, as it were, from the inner parts to the peripheries, like rubbish swept from houses into the streets But this is a natural process Men advance slowly from large concept to larger and yet larger concept of the sphere of the self, body, family *tribe, nation, race, mankind, until, in the course* of ages, they perceive that all is Self

In the meanwhile, with all its shortcomings and its vicious all vitiating limitation of co operation with the white-colored peoples and acquiescence in the exploitation by them of weaker other colored races, the League of Nations is a hopeful sign; and Mahātma *Gandhi's great, wonderful, unprecedented, work* in India, of leading a Holy War for freedom (progressing for over six months now at this time September, 1930, all over India), from servitude to Britain, a truly holy war of utter *non-violence* and patient suffering (by passive resistance and civil disobedience of various evil laws and autocratic ordinances) against the violence by fine distraint, confiscation jail, bludgeon, and bullet of the foreign government—this marvellous work, arresting the surprised attention of all the other countries and evoking sympathy in almost all, is giving to the professed objects of such Leagues, the vital *spiritual* supplement they so greatly need

If this Holy War in which women and children have also begun to suffer side by side with the men succeeds—and all persons in all countries, who think about it at all, with the exception of handfuls of predacean-hearted militarists and capitalists here and there, are surely praying with all their heart that this vast experiment, in the very spirit of the Christ,

of fast living, of burning the candle at both ends, by intensity of sin and selfishness as well as of the inevitably corresponding self-sacrifice and merit; and that the experiences which would ordinarily spread out over 432,000 years, might, by this process, be concentrated into a fourth of that long time. This is in accordance with the immense mental and

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may succeed—then the Human Race will have discovered the practical aspect of "the moral equivalent of War" *Its* theoretical complement, the secret of good government, it will *discover when it realises that self-government means government i e*, primarily legislation and secondarily execution, by *the higher Self of the people their best and wisest their most* experienced and philanthropic, their select and elect the true, humble, 'slaves of duty', *followers in the footsteps of the Ideal* Spiritual Hierarchy. This higher Self, unhappily dormant for long now in India is, indeed, being revived and re-awakened in the heart of the Indian People on its ethical and actional side, by the saintly self-denial and the divinely inspired methods of Mahātmā Gāndhi, which are creating anew, in that heart the daiv-sampaṭ (*Gītā*, xvi, 1-3) of courage, a-bhaya, self-sacrifice, philanthropic sensitiveness, fellow-feeling, public spirit, patriotism unity of heart harmlessness, a-himsā, the will to suffer but not to do wrong resolute truthfulness, saty-āgraha, brave declaration of and insistence on rights and principles The cognitional side of that higher Self, the clear vision the wisdom of theosophy proper, the farsight and foresight the unity of intellect the clear conviction and the light of knowledge side by side with the heat and fire of self-sacrificing courage the unfaltering grasp of the permanent spiritual psycho physical principles which underlie *all* just social organisation and sound economic policy and which alone can make it possible to firmly establish *and steadily maintain* a stable and true Swa-rāj the rāj of the true Swa, the rule of the Higher Self, after *self-sacrificing* courage has won it—this will surely come to the people when they have sufficiently developed the indispensable fundamental virtues of ahimsā, satya, and abhaya

emotional activity of the age and the neurasthenia which is its characteristic disease

Making out a rough list of these problems even on the basis of the contents of current journals, we see these

1 The struggle between capital and labor, between rich and poor, looms very large How to abolish poverty, to secure an adequate supply of necessaries for every individual, to regulate professions, occupations, industries, factories, means of livelihood generally, to make impossible the perennial dislocations of social routine by strikes, riots, rebellions and revolutions to keep the people duly alive, in short—this is the first harassing difficulty, the economical, which is playing havoc with the nervous systems of scores of statesmen and administrators, and with the very lives of millions of the poor

2 How to assign the rights and duties of the sexes, make domestic life happier, and how to regulate population, *i e*, maintain a due proportion between sources of production of necessaries and the consumers of the produce—this, the problem of sex and population, is intimately connected with the first or economical problem Competition between the sexes, struggle between the right side and the left side of the same body, war between the father and the mother, would be a horror unheard of, were it not that the spirit of egoism, pride, appropriation, beginning in the field of economics

and politics, has penetrated into the home, in accordance with nature's provision that excess shall defeat itself by laying the axe to its own roots in the end [1]

3. How to prevent disease, secure at least a modicum of health and physical development for the people, regulate sanitation, abolish epidemics and contagious and infectious diseases due mostly to social vice, provide for a wholesome disposal of refuse-matter, avoid overcrowding, minimise intoxication—this is another important set of the worries of the man in office, whose futile strivings with them are the joyful opportunities, for trenchant but barren leaders and comments, of his sworn

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[1] The proverb says, "When thieves fall out honest men prosper" And thieves must fall out, sooner or later, over the division of the loot Witness the late great war, for 'world dominion or downfall,' mainly between England and Germany at bottom, into which the other countries were dragged in by the force of circumstances It is not possible to heat half of a bar of iron red hot and keep the other half cool If a man or a nation, saturates his or its mind with pride contempt oppressiveness towards another, it will be scarcely possible for him or it to keep any portion of that mind sweet and affectionate for his or its kith and kin for very long The rich towards the poor, the astute towards the simple the fanged and clawed towards the defenceless the ruling' races towards the subject' races—by excess of arrogance and greed and intoxication of power suffer such a corruption of their general nature and of the moral psychical, spiritual atmosphere all around them as compels them to fight amongst themselves and destroy each other Karma works from within

Fears and warnings of a yet greater war are already rife Armaments continue to swell in the west and are heavier and more burdensome than before The spirit has not been

adversaries and inappeasable critics, the occupants of the editorial and contributorial chairs

4 What to do in the matter of education, whom to teach, whom to leave alone, whether to make it compulsory for all, or optional, make it free, or make it expensive, or leave it to the individual's means and opportunities, why to teach, when to teach, what to teach, how to teach, when and how far to generalise, when and how far to specialise, how far to make education literary, scientific, cultural how far technical, mechanical, industrial vocational, what times in the day and what seasons in the year to use for the purpose, to teach many things together, day after day, or few, or one at a time, what holidays to observe whether short and frequent, or long and at long intervals, whether to insist on instruction in religion and the things of another life than the physical, instruction in manners and morals, in graceful ways and social etiquette in courtesy and gentleness, or whether to make the education wholly secular and leave every child, unless protected by some special and fortunate instinct to grow up in the notion that he is better than everybody else and owes no gratitude to his elders and no debts of any

[illegible]

kind to the social and natural organisation and environment in which he lives—this is another set of difficulties, acutely exercising the minds of literate people to day

5 Who shall hold sovereign power, who shall exercise authority, who shall make and who shall work the laws, what is the best form of government, autocratic democratic, or midway and parliamentary, monarchical, republican, or bureaucratic, theocratic or plutocratic, plebeian, or patrician, aristocratic or oligarchic,[1] what shall be the mutual relations and proportions of the various departments of government, legislative and

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[1] In the Aristotelian phrase the rule of the one the few or the many monarchy aristocracy or polity or in their perverted and corrupt forms tyranny oligarchy or democracy This distinction by arithmetical number does not carry much significance on its face by itself though in the actual working because of the psychological facts involved it assumes importance The deep psychological significance of different forms of government as inseparably intertwined with or indeed springing out from and rooted in social structure and culture is better brought out by the Samskrt words brahmaṇa rajya or ecclesiasticism sacredotalism theocracy kshattriya rajya feudalism, militarism aristocracy bureaucracy vaishya rajya capitalism mammonism timocracy plutocracy shûdra rajya laborism democracy mobocracy All these are deformations by exaggeration of one feature at a time of the only right form, Manava rajya homocracy or aristo democracy legislation by selfless talent. Seeley (in *Political Science* p 140) approximates to this idea when he speaks of the War State the Law State the Trade State the Police State the Culture State War and police in excess would fall under kshatriya rajya Law under brahmana rajya Trade under vaishya culture perhaps under mânava

executive, civil and ecclesiastical, judicial and police and military, and their numerous sub-divisions, what shall be the various forms of taxation, of raising the income of the State and lessening its expenditure, what shall be the diplomatic methods of maintaining the balance of power between nations, (in such a way that that balance shall always be strongly inclined in favor of one's own particular nation!), how shall be avoided the crushing burdens, of militarism and navalism and now air forcism, which are nature's readjustment of that inclination of the balance, whether 'self-government' shall mean government by the *higher* self of the people, their best and wisest, disinterested and selfless and philanthropic, their real 'select and elect,' or by the lower self of the people, unprincipled hunters of place, power, preference, pay, perquisites and pleasure, corrupt and corrupting *self-seekers—these topics form another class of* questions which are the prolific source of endless heart-searching and heart-burning, blood-boiling and brain-wasting

6 What affairs shall be dealt with officially by the government, what left to the private management of the people, who shall own the land and the mines, quarries, forests, and other such natural resources, and to what extent, in whose hands and how far shall wealth be allowed to accumulate, whether any private property and possessions shall be permitted or none, whether

the State shall regulate, on the basis of the best available medical and scientific knowledge, the nature, quality, and quantity of the food of the nation, and how and by whom it shall be produced, or whether it shall be left to the blind gropings, instincts, mutual imitations, casual readings and chance information, and the momentary likes and dislikes, of the people; whether wise men, experts in psychology and pathology, in economics, politics, and history, in the various sciences that minister to the welfare of human beings, sages who can judge temperaments, and mental, moral, and physical qualities, and what numbers the territories and available resources of the state can support easily without conflict with other states—whether such shall have a voice in the making of marriages, the regulation of population by control of births, the assignment of vocations and the fitting of men and women into their appropriate places in the scheme of the manifold social labor; or whether these shall be left to the blind chance and blinder competition of the inclinations of the moment of each individual; briefly whether the national organisation can and should be conducted along the lines of a wise and benevolent Socialism, in which the government consists of advice by patriarchal-and-matriarchal-hearted and experienced elders, and intelligent acceptance and co-operation by instructed youngers, or whether the general level of character is as yet so low, and

selfishness and aggressiveness so high, that it must for long continue to be let run in the rugged race-courses of arrant and rampant and unrestrained Individualism—these are other problems, which though but other forms of those included in the before mentioned five groups, are yet acquiring a distinct shape of their own, and beginning to make themselves felt, at first, in academical writings, and then in a more active and experimental fashion in departments of government [1]

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[1] *In terms of Herbert Spencer's Principles of Sociology* these problems may be classified under (i) Domestic (ii) Ceremonial (iii) Political (iv) Ecclesiastical (v) Professional and (vi) Industrial Institutions or under the (i) sustaining (ii) regulating and (iii) distributing systems Spencer traces the evolutionary history of the institutions and the systems Our theme is What are the forms of these which are the best and most suitable for humanity at its present stage according to Manu The advent of Bolshevism in Russia, in 1917 has expressly initiated a tremendous experiment on a vast scale, in an extreme form of Socialism or Communism But changes of a radical character have been taking place in its policy annually since then and it is far too early yet to form a definite opinion on the subject But it would seem that Bolshevism errs profoundly in respect of some fundamental laws and facts of human psychology and will therefore fail Manu's Scheme is it seems to some of us at least the very best and most practical form of communism possible keeping in view the psycho physiology of mankind The capitalist countries also are slowly and with much resistance but *surely moving in the direction of a less extreme and more* reasonable socialism without giving themselves that name under cover of super taxes and death duties which are *devices—but not good devices—for redistributing wealth and* reducing inequalities. *Vide e g* G B Shaw's *Guide to Socialism and Capitalism* (pub. 1928) What are Manu's *devices? Moral and spiritual culture of the whole people*

Along the lines of these newest shapes of the problems, and the experiments connected with them, gradually leading on to a more equitable division of necessaries and luxuries, leisure and work, pleasure and possessions and power and honor, somewhat like the Manu's, may be found ultimately the satisfactory solution of the whole mass of difficulties, experiments, for instance, in the way of new forms of taxation, tending in the direction of a more even distribution of wealth, or of abolition of an old system of caste or class, and introduction of new tests and standards of qualification for the different vocations Of course, the obvious defect and danger of such experiments is that they introduce a sudden change in one part of the social organisation, but make no provision for a concurrent change in the rest of the parts If great wealth has accumulated in the hands of a few, however unrighteously they may have gathered it, and a large number of dependents have gathered round these few, even though they may be engaged in non productive labor, if that wealth should be taken away suddenly from those few and no provision be made for those dependents—who also are part of the people and ought to be provided for, though employed unwisely for the time being —then the sudden change will surely lead to

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first and foremost whence perpetual *inner impulsion* to the good the harmonious and the just rather than *external compulsion* by so-called law and perpetual conflict and failure

confusion and the throwing out of gear of the whole system We cannot knock off walls and pillars and arches, here and there, at will, from under the roofs of an existing and many-storeyed building, without disaster If we are tired of living in it, or find it defective, uncomfortable, and necessary to change, then we have either to build a new one from the foundations, or, if we have not the time and cannot afford to do so, then at the least we must carefully and thoroughly shore up and support all superincumbent weights before we make any alterations in the existing supports Even so, a radical change from Individualism to Socialism and Humanism cannot be brought about at one stroke and in a single day, but can only be gradually secured by first the thorough education of the whole population, rulers and ruled, in the fundamental fact of the non separateness, the Unity of all Life, and, based on that, in the psychophysical principles of social organisation, according to the receptivity of each individual, by the consequent change, for the better, in the general tone and spirit of each towards all, a change from the wish to outrace others to the wish to carry others along [1].

[1] Compare the following from a recent book 'The centre of consciousness (should be) transferred from our private to our associate life The consciousness of the solidarity of the group leads directly to a sense of responsibility responsibility in a group and for a group Every single act of our life should be looked at as a social act . Follett *The New State* pp 367 8 The book has been rightly

and then by the resultant improvement of the general average of character—by the education of the soul of the nation in short. Then only will become healthily possible a redistribution of work and leisure, a new division of labor and the proceeds thereof, in such a way that each shall make the best and most of his powers and take the least of personal requirements, and all shall be comfortable personally, through a sufficiency of private possessions, and all own the wealth of an abundance of public places and objects of leisure and refined and ennobling pleasure jointly. This, in its perfection, may be said to be the task of the sixth Race of the theosophist. Then perhaps will come to the human race that gentle epoch which is

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praised by critics of repute in the west; it has caught glimpses, though vague and distant, of the *spirituality*, the abheda-buddhi, the sense of the solidarity of life, which pervades Manu's scheme and is reflected by the *Gitā* and theosophy proper The word ichchhā is mentioned once in the book; it shows that the author is in touch with ancient Indian thought Compare also what H P Blavatsky says in *The Key to Theosophy* "In sociology, as in all true science, the law of universal causation holds good . It necessarily implies human solidarity It is only by all practising in their daily lives true brotherhood and sisterhood that the real human solidarity which lies at the root of the elevation of the race can be attained This action and interaction, in which each shall live for all and all for each, is one of the fundamental theosophical principles that *every theosophist should carry out in his individual life*" Manu's four caste-classes are called agra-janmā and anu-janmā, 'earlier born" and "later born" *brothers* His social organisation interlinks all with each in daily life perpetually

referred to in the Purāṇas as belonging to the nation of the 'Uttara-Kurus,' where there are no kings and no laws, but all are equally virtuous This would be the state of the seventh Race, the last on our globe But, in the meanwhile, administrators of human affairs and those whose affairs they administer seem likely to continue to work for long, yet, on the principle that "Enough for the day is the evil thereof," and not trouble themselves about ideals and deep lying causes What one observes of the ways of legislation around him at this time is that some one public worker gets firm hold of some one particular grievance, and, oblivious of all others, hammers away at his own hobby, secures the public ear by dint of perseverance, and worries the legislators, day after day, till they, some hundreds in number, tired out with talking amongst themselves in endless repetition of a few ideas, in many variations of mutual sarcasm and condemnation and imputation of motives, not having the time and the opportunity, in the general hurry and hustle and speed-lust, to consider the bearings of the question in hand on other questions, not having even the inclination to examine it in the light of that general survey of life which is the business of the Science of the Self—pass a measure which perhaps remedies the particular grievance, but creates ten new ones [1]

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[1] As pointed out elsewhere most of the *isms* that are being tried or discussed in almost all the *countries* of all the

Does the Manu of our Race, or his representative, Bhṛgu, deal with these problems, and are his methods any better? His Code of Life as before said is known as the Varṇ-āshrama Dharma There are *four stages* (āshramas) and *four classes* (varṇas), appropriate for the fifth Race The names of these two sets of four and their corresponding debts, duties, rights, repayments, ambitions, appetites, rewards, means of living, all arranged under *the two paths* and *their six ends*—these three or four dozen words almost exhaust the whole of this Code of Life, and, it would seem, cover all the

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continents to day ranging from extreme individualism to ex *treme communism are radically vitiated by the fact that they* ignore some all important laws and facts of psychology This is beginn ng to be recogn sed in the west Thus Gettell *Introduction to Political Science* pp 384 7 points out the psychological obstacles in the way of both individualists and socialists G B Shaw in his *Guide to Socialism and Capitalism* while quoting with much approval the observa tions of Mr and Mrs Webb about the inevitability of gradualness laments the general lack of the will to equality without wh ch the right kind of legislation which would bring the desired gradual change is not possible He has no suggestion to make as to how to create and spread this will to equality and h s chapter on Incentive to whole hearted labor (*i e* spurs to full activity inducements to the putting forth by each brain or muscle worker of the best that there is in him) is very feeble Manu s Scheme provides for both —by widespread popular public education in a b h e d a b u d d h i the sense of unity of comm unity of non separateness (of which Miss Follett in her *The New State* pub 1926, has caught a gl mpse) and by the partition of the four prizes of life and the four main means of living between the four types of workers Fuller explanat on will be attempted later on.

problems we have mentioned, with their subdivisions, and some more besides [1]

How they do so remains to be studied First, we have to look at the problems from a different standpoint and group them in a slightly modified form The different standpoint consists, as usual, in looking at them from within rather than from without, from the point of consciousness and its unfolding in the material vehicle, rather than that of the body and its external surroundings, lands, territories, possessions And whatever change in classification may be needed will be due to this difference of point of view

1 By nature of his psycho-physical constitution, every human being begins life as an individual, yet part of a family-tri-unity, with an increasingly separative sense of egoism This, generally speaking, grows during, and attains its culmination at the end of, the first quarter of the normal life-term All this time *others have to work for and take care* of him·

He whose parents are living, even though he be sixty years of age, feeleth as light and free of care as the two-year old baby crowing and rolling in the mother s lap [2]

2 Then, because of that same constitution, the individual, in turn, becomes a family-tri-unity

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[1] See pp 85 6 *supra*

[2] जीवत. पितरौ यस्य मातुरकगतो यथा ।
पञ्चिहायनबालोऽपि स द्विहायनसंमित ॥ Mbh., Shânt parva

The man is not the man alone, but the man, the woman, and the child, the three together make the complete man, the whole family is the full extent and measure of the man The sages have declared that the wife is the same as the husband [1]

He now begins, in turn, to think for others, he finds, with growing intensity of realisation, that he is not only an individual among individuals, but that he is also a family Yet further, he realises, consciously or sub-consciously, that he and his family do not stand alone, but in organic inter-dependence with other individuals and families, that is to say, that he is not only an individual and a family, but also a community, a society, a nation, that he is not only an 'I" but also a "We" This period, also roughly speaking, lasts another quarter

3 By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations, briefly he finds out that he is the Human Race He realises that the network of consciousness of the racial soul really includes all individuals, that as a fact, every human being is known to every other, directly in a few cases, and indirectly in all cases, by means of intermediate individuals, and that the relationship is not only thus psychical, but, if the ancestry could only be traced back far enough, physical also, truly

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[1] एतावानेव पुरुष यज्जायात्मा प्रजेति ह ।
विप्रा प्राहुस्तथा चैतद्योभर्त्ता सा स्मृतांगना ॥ *Manu* ix, 45

are we all flesh of the same flesh and spirit of the same spirit. At this point, his egoism, the range of his self, so far attached strongly and confined to his own and his family's bodies, begins, consciously or sub-consciously, to get rather detached from these and widened out of them, by the larger outlooks and strivings that come upon him

"This one is my countryman, this other is a stranger"—so thinks the man of narrow mind and heart. The noble soul regards the whole wide world as kin [1]

Another fourth of the life may be assigned for this stage Rshis love and help mankind in the mass

4 Finally, he realises consciously or unconsciously that he is more even than the Race, that he is not to be restricted and bound down to anything limited, but is verily the Universal Self, and so must pass out of all limitations, thus coming back on a far higher level, along the spiral of life, to the first stage and then the point from which he started, the "I" becomes equal to the "We," and the "We" to the whole universe "I am A or B or C", the "I" is identified with only a few score pounds of flesh and blood and bone "I am a Benaresi" it becomes identified with two hundred thousand human beings "I am an Indian, an Asiatic, a terrene Human", it expands to three hundred millions, to nine hundred millions, to

[1] अय निज परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

eighteen hundred millions of human beings "I am I, every I, all I's, and there is Naught-Else-than-I"[1], "the Universe grows I" Contracted into a self-centre-d point in the first stage, the ego expands into the universal circumference again in the last stage.

*He who beholdeth the Self in all, and all in the Self,* he, thus seeing equality, sameness, analogy, everywhere, always doeth every action for the sake of the Great Self, the Universal Self, not for the sake of the separative selfish self, and he attaineth true Self-government, the reign and rule of the Higher Self, he becometh all and entereth into Brahma [2]

These are psychologically and universally, the four 'orders,' or life-stages, of Manu

1 The problems connected with the best and most perfect accomplishment of the first quarter of life, in its relation to and as preparation for the other three—are the problems of Shikshā, of *Education*, Re-creation, Re-generation, of body, mind, and soul, in all aspects, Pedagogics in the most comprehensive sense They belong to the Student-Order (Brahma chāri āshrama), and are to be dealt with by the teaching class (Brāhmaṇa), the man of Knowledge and philanthropy, the man of the learned professions principally

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[1] For the significance of Naught Else-than I see *The Science of Peace* and the *Pranava vada*

[2] सर्वभूतेषु चात्मान सर्वभूतानि चात्मनि ।
सम पश्यनात्मयाजी स्वाराज्यमधिगच्छति ॥
एव य सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येति पर पदम् ॥ *Manu* xi 91 125

and public instinct has rightly named the clergyman as well as the responsible head of a state-department by that same word

The manual-laborer class (Shūdra) the man of unskilled Labor, the child-soul, subserves the physical side of all these, as the Brāhmaṇa does the spiritual-intellectual, the Kshaṭṭriya the ethical-legal, and the Vaishya the physical-nutritional-economical

Thus, for Manu, all human affairs become *grouped under the four Orders and the four Classes*: and he solves all educational problems by means of the Educational Organisation comprising Brāhmaṇa-s and Brahmachāri-s, all political problems by the Political Organisation consisting of Kshaṭṭriya-s and Vāna-prastha-s, all economic problems by the Economic Organisation constituted by the Vaishya-s and the Gṛha-sṭha-s, all spiritual problems by means of the Spiritual Organisation of the Casteless and the San-nyāsis (who have renounced their own individual will and replaced it by the will of God), and all labor problems by the Labor Organisation of the Shūḍra-s and will-less (who obey others, having no will of their own) [1]

[1] *Working for some one else and being assured of a daily wage seems better suited to these people of unfortunate qualities* '(Foremen's opinions about some of their men) 'This man works all right so long as I tell him what to do The man can work all right as long as he is told what to do but he can't reason out things for himself' Lennes, *Higher Democracy*, pp. 7, 67 One Samskṛt name for the Shūdra-servant is k i ṅ k a r a which etymologically

through the clouds and go back to it for rest, even so all the other orders find birth and nourishment and rest in the order of the householder As all living beings live dependent on the air so all the orders live dependent on the householder The Veda declareth the householder to be the best and the seniormost of all, he nourisheth the others as well as himself Not the un-self-disciplined, not the weak of heart and limb and sense and mind may adequately sustain and discharge the burdens and the duties of the household Whoever desireth happiness on earth and in heaven let him sustain and discharge them The ṛshis, the ḍevas, the piṭṛs the bhūṭas, the aṭiṭhis, ie, psychically supernormal men angels, ancestral spirits denizens of other kingdoms of nature, and human guests—all these expect *help from the householder, and that help should be given* to them by the wise head of every family Whatever merit of virtuous deed anyone gathers—that person, nourished by whose food-gifts he gathers that merit—three parts of that merit belong to him, the giver of the food and only one to the doer of the deeds of virtue [1]

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[1] यस्मात् त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ *Ibid*., iii 78
यथा नदीनदाः सर्वे समुद्रे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥
यथा वायुं समाश्रित्य वर्त्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्त्तन्ते सर्व आश्रमाः ॥
सर्वेषामपि चैतेषां वेदश्रुतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्ति हि ॥
स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥
ऋषयः पितरो देवा भूतान्यतिथयस्तथा ।
आशासते कुटुम्बिन्यस्तेभ्यः कार्यं विजानता ॥
*Ibid* ii 77 80, vi 89 90

public services in scores of administrative departments, kings and presidents and governments, armies, navies, air-forces, world-wide agricultural industries, enormous factories, and huge organisations for commerce and for transport—all these are mere *means*, that they exist only that the family-homes may be happy, that children may laugh and play, and the women be glad, in every home, that the happiness of the homes is the *end* of all these *means*? The family-home is indeed the heart of the state, and in that home, the woman is the heart, the man the head, and the children the limbs

Of course the divisions of functions between the Orders, as between the Classes, cannot be made very hard and fast There are no hard and fast divisions anywhere in nature Everything overlaps and merges into its surroundings, by means of fringes of varying depth, and in impalpable gradations The predominant feature sets the name[1] The second and third Orders, especially, have a tendency to run into one, so much so that the forest-dweller, (Vānaprastha) is not to be seen in India, *now*, as a specific type, distinguishable, on the one hand, by having retired from the competitions of bread-winning and money-making, and taken up residence in the suburban 'woods,' from

[1] भूयसा व्यपदेशो भवति । वैशेष्यात्तु तद्वादस्तद्वाद ।

*Brahma Sūtra*

the householder living with his children, and marked off, on the other hand, by continuing to busy himself with public affairs, philanthropically, without taking any remuneration, from the anchorite (Sannyāsi, who has definitely given up the world and all its outer activities) But the underlying idea of the stage, *viz*, sacrifice, or service in the widest sense may well be recognised in the genuine honorary public workers of to-day, and the more a nation has of such, the more fortunate it may be counted The form of sacrifice was different in the older day, but the essence is the same

The four castes or classes, in a sense go over, in separate lives, the same ground as the orders-stages (āshramas) do in the same life respectively The castes subserve the orders, that is to say, they make it possible for all human beings to pass through the appropriate experiences of all those stages of life, and achieve all life's ends, consecutively, evenly, and most fully, without disturbance and confusion And they also repeat, respectively, the characteristic features of those stages of life and of those parts of the human physical human body to which they correspond,[1]

[1] The great Vedic hymn known as the *Purusha Sukta* i e the hymn to the Macrocosmic Man sings

सहस्रशीर्षा पुरुष सहस्राक्ष सहस्रपात् ।
ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्य कृत ।
ऊरू तदस्य यद् वैश्य पद्भ्या शूद्रोऽजायत ॥

and side by side with which they have developed in the history of the race. As we have seen, in the earliest stages, when the psycho-physical constitution was different, the class-castes did not exist There was not such a definition of parts, head and trunk and limbs, in the human body, then, as has grown up since With the growth of heterogeneity in the body and the mind of the individual by differentiations of organs and functions, there grew up, side by side, heterogeneity in the functions of groups of individuals, a division of labor, an organisation in Society In the course of time, the Brāhmaṇa class, corresponding to the head, came to be entrusted, principally, with all educational, literary, scientific, legislative, religious, and other such matters requiring intelligence of high and refined quality pre-eminently, the Kshaṭṭriya, corresponding to the arms, with those of war, politics, governmental and executive work, the Vaishya, corresponding to the trunk and its organs, with all affairs concerned with wealth, food-production, trade, industry, and the Shūdra, corresponding

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A hymn in the *Mbh*, Shanti p ch 46 is to the same effect,

ब्रह्म वक्त्र भुजौ क्षत्र कृत्स्नमूरुदर विश ।
पादौ यस्याश्रिता. शूद्रास्तस्मै वर्णात्मने नम ॥

The Supreme manifesting as the Human Race has millions of heads eyes feet The man of knowledge is the head of the Great Man, of action His arms of desire His trunk and thighs of labor His legs and feet A sannyasī told this writer that p a d b h y a m in the Vedic verse is dative and not as usually thought ablative

to the feet, became veritably the supporting pedestal of all Without the Shūdra s help and service, the daily routine of their life duties would be impossible for all the others He is the reversed reflexion of the Brāhmaṇa Sannyāsī The latter has merged his egoism his smaller self in the Universal Self, and has thus become a well wisher, a servant of all on the higher planes The Shūdra is the servant of all on the physical plane because he has not yet developed conscious egoism (illusorily) out of and away from (though always really as inseparable part of) the Universal Self [1]

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[1] Valmīk *Ramayana VII* ch 74 says In the Kṛta yuga all men were brahmanas n the Ṭreta kshattr yas d fferent ated out of them at first and then the other two by the end of that epoch *Mbh* Vana p chs 151 180 and 313 and Shanti p ch 186 say the same th ng

एकवर्णमिद पूर्व विश्वमासीद् युधिष्ठिर ।
क्रियाकर्मविभेदेन चातुर्वर्ण्य प्रतिष्ठितम् ॥

Also the *Bhagavaṭa*

एक एव पुरा वेद प्रणव सर्ववाङमय ।
एको नारायणो देव एकोऽग्निर्वर्ण एव च ॥ IX x v 48 9

The *Vayu Purāna* Pt I ch v has already been referred to *Shūkra Nīṭ* ch i has verses to the same effect The utter *inter dependence* of the four castes nay the dependence of the three tw ce born as branches on the fourth once born as the root s stressed n *Mbh* Anushasana p ch. 208

शूद्राश्च यदि त न स्यु कर्मकर्त्ता न विद्यते ।
त्रय पूर्वे शूद्रमूला सर्वे कर्मकरा स्मृता ॥

In terms of the ends of life, it is obvious that while each order stage is a preparation for the next, the first two are chiefly devoted to duty, profit, and pleasure, and the last two aim at universal love, and service of all with all kinds of powers, and mergence of the sense of separateness to the deepest and widest possible degree in the Great Unity of all Life and Consciousness

From another standpoint, it may be said that dharma, virtuous good deed, belongs to all the twice-born castes in the form of sacrificial pious works, charity, and study,[1] but is especially in the keeping of the student (Brahmachāri) and the Brāhmaṇa, that kāma, pleasure, and artha, the due gathering and use, for enjoyment and charitable and public purposes, of wealth, belong chiefly to the householder and the sacrificer (Gṛhastha and Vānaprastha), and the Vaishya and the Kṣhattriya, and that moksha, liberation, belongs to all the twice-born, but is especially in the keeping of the

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The Jainas have verses to similar effect

मनुष्यजातिरेकैव जातिनामोदयोद्भवा ।
वृत्तिभेदादि तद्भेदचातुर्विध्यमिहाश्नुते ॥
ब्राह्मणा व्रतसंस्कारात् क्षत्रिया शस्त्रधारणात् ।
वणिजोऽर्थार्जनान् न्यायात् शूद्रा न्यग्वृत्तिसंश्रयात् ॥

The Buddha is also reported to have said

न जात्या ब्राह्मणो भवति कर्मणा भवति ब्राह्मण ॥

That is, he recognised four vocational classes not hereditary castes

[1] इज्या, दान, अध्ययनम् ।

true thrice-born and the ascetic (Sannyāsī) To those not born a second time belongs chiefly the ḍharma-duty of helping all the others, and the pleasure and wealth of the household order mainly. From yet another standpoint, pleasure belongs to the first, wealth to the second, duty to the third, and liberation to the fourth quarter of life, and, again, to the Shūdra, the Vaishya, the Kshaṭṭriya and the Brāhmaṇa, respectively.

Such is the Varṇ-āshrama Dharma of Manu It is so named because it gathers the whole Code of Life under these two heads, and thereby endeavors to hold together all his progeny, and not only the human kingdom, but the other kingdoms also, so far as may be, in the bonds of soul-brotherhood, of mutual love and helpfulness, in the true spirit of the practical socialism of the joint human family, by the positive means of ready and willing self-sacrifice for each other, of constant charitableness, and of unceasing endeavor to increase the stores of knowledge, and by the negative means of avoidance of cruelty, untruth, greed for possessions, and all impurities and sensuousness

Sacrificial works of public utility, dedicated to the public good, study of the useful sciences, and discriminate charity—these purify elevate, and consecrate the mind

Harmlessness, truthfulness honesty, purity, sense-control—this, in brief is declared by Manu to be the ḍharma-duty of all four castes[1]

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[1] These are exactly the same as the pañcha shīla the five virtues of the Buddhist and the five yamas of

Patient fortitude, forgiveness, equanimity, probity, purity, self-restraint, reasonableness, learning, truth, freedom from anger—these ten are the marks of dharma-virtue. By all the four Orders of all the twice-born should this tenfold dharma be served and followed diligently.[1]

Before proceeding to deal with Manu's solutions of these problems, a few words may be said regarding the significance of some of the more important terms used in the work. The spirit in which the whole is best studied was discussed in the last chapter.

The word Dharma is used in two senses, a narrower and a wider.[2] In the former, it is one-third of the object of the Path of Pursuit. In the

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*Yoga-sūtra*, II, 30; also the teachings of Jesus (Matthew, 19): ". . . Thou shalt do no murder; nor commit adultery; nor steal; nor bear false witness; (nor amass wealth unto thyself, but) thou shalt give to the poor"

[1] इज्याध्ययनदानानि पावनानि मनीषिणाम् ।
अहिंसा सत्यमस्तेयं शौचमिंद्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥
धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥

*Manu*, x, 63; vi, 92, 91.

[2] The foot-note at pp 47-50, *supra*, attempts to explain the significance of the word in various aspects What in western terms, are called the laws of man (legal laws) and the laws of God (moral and religious laws), are both derived from and

other, it is the whole duty of the embodied self, and *comprehends the whole of his everlasting life, in* the physical as well as the superphysical worlds. But the difference is one of degree only, for the larger includes the smaller.

The basis of this Dharma, *i.e.*, the source of our knowledge of what it is, and of our conviction of its authenticity and authority is, as said before,

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based on the laws of Nature, *i e*. God's Nature ; and ḍharma includes all these यत: अभ्युदयनि:श्रेयससिद्धि: स धर्म: । (*Vaishe shika Sūtra*) "*That which leads to happiness here and hereafter*"; this is ḍharma as the whole Code of Life, of law human and divine (*i e*, religious, superphysical) चोदनालक्षणोऽर्थ: धर्म: । (*Mīmamsā Sūtra*), "A law is a command"; this is legal law. यद् हि यस्मिन् सति भवति, असति च न भवति, तत् तस्य धर्मत्वेन अध्यवसीयते । (Shankara, *Shārīraka Bhāshya*), "That on the presence of which the existence of a thing as that thing depends, in the absence of which it does not exist, that is the latter's ḍharma, the law of its nature, its differentiating demarcating defining characteristic", this is nature and natural law, the law of nature The word ḍharma is used in another, but closely allied, sense, also Thus in dharma-sanchaya, "the gathering of merit," ḍharma means puṇya Strictly, puṇya is the *consequence* of ḍharma, as pāpa, sin, demerit, is the consequence of a ḍharma By the *observance* of law, the discharge of duty, the *performance* of good deeds, a special spiritual ethical quality accrues to the doer He acquires a right or title to reward, (we are not speaking of nish-kāma karma here), a certain power and authority to command the services directly or indirectly, of those to whom he has done good He becomes a creditor with spiritual ethical assets, as the others, who take "loans" from him become debtors , as, much more the sinners become *debtors* who deliberately injure others and take "loans" from them forcibly (see *Krshna*, pp 274 '6) This "credit," puṇya, is also sometimes called dharma , and this "debt," papa, adharma

the Veda, Knowledge, all true Science. True knowledge only can be the basis of right action. A further expansion of this principle, that a perfect scheme of duty can be founded only on perfect wisdom, is contained in a few verses of Manu :

The root of Dharma is (i) the whole of science, the whole of systematic knowledge; and (ii) the memory, and then (iii) the conduct based thereon, of those who possess that knowledge and are known to be virtuous; and, finally, (iv) it is the satisfaction of the Inner Self of each, his conscience.[1]

(i) That Perfect Knowledge of the Whole which is *simultaneous* omniscience of the past, the present, and the future, in the mind of Brahmā, (*i.e.*, the Universal Mind or Cosmic Consciousness of our World-system,—Who is therefore the primal source

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[1] वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च ॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ *Manu*, ii, 6, 12.

Antar-ātmā is the Samskṛt word to which the English word conscience most approximates in significance.

In these verses will be found the synthesis of all the theories that have been advanced, of the genesis, intuitional, rational, revelational, evolutionary, etc., of "conscience," and of the conviction of dharma-duty. After all, all convictions of truth and propriety, in every science and every art, involve much the same processes of the working of an 'inner' faculty, mind, intellect, intuition, conscience, etc. (all aspects of one and the same antaḥ-karaṇa, 'inner sense') upon 'outer' facts. See *Bṛhad-āraṇyaka*, 1, 5, 3.

of the Veda, because indeed His knowledge of His world-system is His ideation of them, and His ideation of them is His creation of them—somewhat in the same way as the complete-consciousness of the author of a story is the substratum and sole source of all the part-consciousnesses, all the thinkings and doings, of all the characters of the story—that perfect knowledge, for the embodied selves who come into His system, becomes *successive* It unfolds first as (i) sense-perceptions, then as (ii) memory, with reasoning and expectation based thereon, then (iii) conduct based on expectation—all checked and governed by the constant (iv) supervision and sanction of the Inner Self hidden in all For, after all, if any, the most ignorant, should believe that another is omniscient and therefore should treat his lightest word as revelation, still the decision to hold that belief and offer that reverence is the decision of that otherwise ignorant soul's own inner or higher Self (the Pratyag ātmā within him), which is omniscient, too, and works sub- or supra-consciously within the sheathing of that soul and manifests outside as the unthinking trust and reverence, that this person is or is not fit to accept as teacher and follow as guide, is or is not a prophet, messiah, ṛshi, avatāra—is 'my' decision, that the Veda is the better and truer scripture, or the Bible, or the Qurān, or any other —is 'my' decision, that God is or is not, and if He is, then He is other than 'my' self, or is 'my-Self'

—is 'my' decision, and all this is proof conclusive that God is 'Naught-Else-than-I My-Self' [1]

From a different standpoint these four (i) Knowledge, (ii) Tradition, (iii) Worthy Example, (iv) Intuition, may be said to correspond to what in modern jurisprudence would be called (i) the word of the statute, (ii) immemorial custom, (iii) case-law and precedent, and, finally, (iv) equity and good conscience The word of the statute here is the word of the Veda, Knowledge so far as it has been embodied and expressed in sound

The Veda is Shruti, and derivative works on Dharma are Smṛti The two should always be consulted and carefully pondered in all questions of difficulty connected with duty [2]

The seven Rshis, hearing and learning from their Elders in turn, spoke out and revealed the truths embodied in the mantras of the *Rk*, the *Yajuh*, and the *Sāma*, which are verily as the limbs of Brahma, the Expander and Creator of these worlds, who expanded and created them (the worlds) at first in terms of thought-

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[1] See *Kṛṣhna* pp 195 '6

[2] Modern writers on ethics base moral laws on either (i) revelation or (ii) evolutionary tradition or (iii) utilitarian expediency, i e, reason guided by the motive of securing the greatest happiness of the greatest member, or (iv) individual conscience or intuition Islāmic theology regards the 'sources of law as almost exactly the same (in principle, not as regards the actual books of course) as those mentioned by Manu viz, the Qurān Revelational Scripture, Hadīs (the sayings and doings of Muhammad the Prophet and his apostles) Ijmāa (the decisions of the councils of the learned), and finally, Qayās (one's own individual opinion based on reason) The Christian (i) Word of the Gospel, (ii) the Acts

as sound (Shabda Brahma) out of the immensity of Brahma the Infinite Principle of All-consciousness[1]

The original embodiment and expression of knowledge, thought, ideation, is in terms of sound and 'ether,' ākāsha-tattva, the first to manifest in the history of our world system and of the human race, and possessed of potencies out of and by which all other forms and forces have been evolved subsequently and successively

## THE SOURCES OF DHARMA

Manu's promise is that

He who discharges his duties in accordance with this perfect knowledge and the memory, the high traditions,

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and Traditions of the Apostles (iii) the Decisions and Interpretations of the Fathers of the Church (iv) Individual Conscience are the same

श्रुतिस्तु वेदो विज्ञेया धर्मशास्त्रं तु वै स्मृति ।
ते सर्वार्थेषु मीमान्स्ये ताभ्यां धर्मो हि निर्बभौ ॥ *Manu* ii 10

The orthodox reading is अमीमान्स्य instead of मीमान्स्ये and the interpretation is that they are not to be questioned" but blindly followed मीमान्स्ये means to be carefully examined and construed in accordance with the rules of the Mimamsa If अमीमान्स्य is accepted then it may be explained as meaning not to be slighted and lightly doubted That मीमान्स्ये is the *correct and better reading* is shown by *Manu* ii 224 in which the word मीमांसित्वा occurs in the indubitable sense of *having carefully considered*

[1] पूर्वेभ्यो वदयिन्वेह शब्दम् सप्तर्षयोऽब्रुवन् ।
ऋचो यजूंषि सामानि ब्रह्मणोऽङ्गानि वै श्रुति ॥

*Matsya P.* ch. 145

based thereon—he shall achieve good name here and highest happiness hereafter [1]

For there is an essential connexion between the two, and happiness hereafter is principally of the mental plane and depends upon the satisfaction of mind given to fellow-beings on the physical plane. Manu does not say "happiness here, always"—for *the path of duty is often very hard to tread on* earth, when the majority are not willing to walk upon it side by side

And his injunction is that

These two sources of Dharma, knowledge and memory, science and tradition, revelation and law, should not be rejected lightly, but be always examined and considered carefully in accordance with the rules of the Mimamsa, the Science of Exegesis, in all matters of duty, and he who flouts these two foundations of all life and duty should be excluded from the counsels of the good, excluded for the sake of public welfare the good of all, for he would bring about general confusion and annihilation [2]

*The reason of the injunction becomes clear if we interpret* Veda and Smṛti in their original, etymological, and comprehensive sense, *viz*, consciousness and memory, Science and the Traditions based thereon [3]

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[1] श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ *Manu* ii 9

[2] योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ *Manu* ii 11

[3] मनोया विद्यते, ज्ञाने वेत्ति, वित्ते विचरणे (विभाजने) ।
विन्दते विन्दति प्राप्तौ, कारणे वेदयत्यपि ।
वेत्तेर्ज्ञानसमेषु तथा वेदयतेऽपि च ॥

These are obviously the foundations of all good, noble and happy life, and he who will not accept them as such cannot be treated otherwise than as madman and nihilist, to be carefully excluded from all deliberations which seek to promote the welfare of the community

## DHARMA MUST BE RATIONAL

Manu says further, what Kṛshṇa and Vyāsa repeat later, that

The appropriateness of all injunctions by the Ṛshis as to duty should be carefully ascertained by means of the reasoning that does not ignore first hand observative knowledge *and memory, but is consistent with and based* on them—for only he who so applies his reason (not in the spirit of barren cavilling or shallow flippancy, but out

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The Skt *root* v i d (Eng wit Lat *videre)* has two principal meanings to know and to exist, *esse* is *percipi*, other, but allied meanings are to think to picture in mind to reflect upon, to gain, to cause to know to communicate, to impart, to experience or be conscious of, to tell, to dwell in Smṛti *is derived from s m ṛ to remember*, S m a r a *is the erotic love* which is always remembering and yearning for the beloved, in its larger sense, it is Cosmic Ideation, Universal Memory, which by its yearning energy creates the worlds So great family traditions racial memories keep the family and the *race going along noble paths*

Ā m n a y a means that which is remembered from the Skt root m n a (Gr *mnasthai) to remember* It *should*, ordinarily, have meant the same thing as S m ṛ t i but it does not While *Smṛti s* are digests and compendiums of law written down by ṛ s h i s from time to time out of their *memory* of the commands scattered through the Vedas these latter, are ordinarily known as *Shruti*, ' *the heard by the pupils* from the teachers generation after generation. But they are

of an earnest wish to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering he only) really knows the Dharma, and none other. Seek refuge in rationality, he who loses reason, loses himself Cultivate reason *diligently He who does not know the objects and the* reasons of the law, cannot really know the law, (reason, reasonableness, rationality, is the only ratio-maker, relation-*maker, synthesiser, reconciler)* Base your laws, spiritual and temporal, on the accumulated stores of science, checked by first hand observation and scrutinis ing criticism[1]

Thus interpreted, none could seriously contest the foundations of the Varṇ-āshrama Ḍharma

But some might say that the interpretation is too broad, and only a few specified books are meant by

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also known as the *Āmnāya* for they are carried in the memory As a fact even to day, when lipi, writing (as distinguished from shruti, hearing) is so much to the fore, yet *the really active and effective* knowledge of a person *is* what he has heard and carries in his memory and can readily speak out to, and cause to be heard by, others, *viz*, his own shruti and smṛti Education, even to day, is in large part by word of mouth oral teaching and lecturing

[1] बुद्धौ शरणमन्विच्छ...बुद्धिनाशात्प्रणश्यति ॥ *Gita*, II, 49, 63

प्रत्यक्ष चानुमान च शास्त्र च विविधागमम् ।
त्रय सुविदित कार्य धर्मशुद्धिमभीप्सता ॥
आर्ष धर्मोपदेश च वेदशास्त्राविरोधिना ।
यस्तर्केणानुसधत्ते स धर्म वेद नेतर ॥ *Manu*, XII, 105, 106

अकारणस्तु नैवास्ति धर्मः सूक्ष्मोऽपि जाजले ।
कारणाद् धर्ममन्विच्छेन् न लोकं विरस चरेत् ॥

*Mbh*, Shāntī ch., 265

Shruti and Smṛti Yet even they must admit that the books have not come down to us in their entirety, that much the larger portion of them has been lost [1] Many of the books available, and regarded as sacred, open with the express statement that that work exists in a hundred or a thousandfold greater size and detail in the heaven world, or in the Satya-loka, a fact which is fairly obvious when we consider that everything is connected with everything else, and that every science is capable of infinite expansion As the poet has well said

> Flower in the crannied wall,
> I pluck you from the crannies
> I hold you in my hand root and all,
> But if I could know you all in all,
> I should know what God and Man is

And, in any case, the narrower view, which would exclude, is not likely to be of much practical help at this time Indeed it is a great hindrance

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[1] A *Taittirtya* text expressly says अनता वै वेदा, 'The Vedas are endless countless infinite in number and extent even as the World process obviously if Veda means as it ought to and in reason cannot but mean, all true Science— if it is to justify the veneration given to it. Patañjali's *Maha bhâshya* is a comparatively recent work on Samskṛt Grammar written *circa* 178 B C when Pushya mitra mentioned therein as a contemporary hurled from the throne of Magadha the last scion of the Maurya dynasty founded by Chandra gupta after putting down the prefects of Alexander in the Panjab It mentions twenty one branches of the Ṛk one hundred and one of the Yajuh one thousand of the Sama nine of the Atharva See *The Pranava Vâda* of Gargyayana translated by the present writer on the subject of the Veda and its extent intent and content.

## SUPERPHYSICAL AND PHYSICAL, RELIGIOUS AND SECULAR, ARE NOT-SEPARATE

It is noteworthy that the distinction between 'the secular' and 'the religious' does not appear in the older culture, as it does in the present.[1] The Samskṛt verb-root v i d, to know and to exist—for knowledge and existence are aspects of each other—is the common source of all Veda and all Vidyā. All sciences and all arts are regarded as comprised in the supplementary Vedas (Upa-Vedas), or the limbs and parts (V e d - ā ṅ g a s and V e d - o p - ā ṅ g a s) of the one Veda. The word S h ās ṭ r a, from s h ā s, to teach, is only the causative aspect of v i d, to know. Probably the modern word 'science' is derived from the same root, or the allied one s h a m s, to inform. In Manu, the expression, "the science of the Veda" (V e d a - s h ā s ṭ r a) occurs repeatedly, in the sense of Ā ṭ m a - v i d y ā or Metaphysic, and nowhere in the work is any distinction, of nature or kind, made between Veda on the one hand and Vidyā or Shāstra on the other, but only of whole and parts, organism and organs. Every piece of true knowledge and genuine science is part and parcel of the Total Knowledge (A k h i l a - V e d a) which is the

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[1] "The fact that everything which we admire as true beautiful and good has been evolved under natural conditions gives a religious complexion even to the idea of nature. The religious feeling might be called a cosmic vital feeling." Hoffding *Psychology* p 262

source and the foundation of Dharma So much so is this the case that there is no distinctive name for the Hindū religion, as there is for others It is only the Ancient Law (Sanāṭana Dharma), the Law of Knowledge or Scientific Religion (Vaiḍika Ḍharma), the Duty of Man (Mānava Dharma), the Duty of the Stages of Life and the Classes of Men (Varṇ-āshrama Dharma). There is no word in Samskṛṭ possessing exactly the same as the current connotation of the word 'religion'—for the reason that the connotation embodies a half-truth, and half-truths are generally errors Others may try to mark themselves off from the followers of the Law of Knowledge Its followers can include them all without even changing their name All can be, indeed all are, despite themselves, the followers of that Law to a greater or a lesser extent, to the extent that they guide their lives by the Religion of Science (Veda-shāsṭra), the Law of Wisdom (Paramā-Vidyā), the Noble Way (Ārya-maṭa) or the Great, broad, liberal, world-comprehending View (Brahma-ḍṛṣhṭi) This Dharma is so all-inclusive, of all religions, that it does not need to proselytise By the inherent laws of human nature, every human being, so soon as he attains to a certain stage of knowledge, so soon as he crosses beyond the narrowing views of bigotry born of egoism, so soon must he of his own accord become a follower of this Ḍharma, and that without changing his previous

name For all, in any part of the world, who can thus deliberately realise the value of the Religion of Science physical and superphysical, there are places, naturally ready, according to their respective temperaments, amongst the three twice-born castes For those who have not progressed so far in soul-unfolding—their natural place is in the fourth division, and they *are* there, by whatever other names they call themselves

## Conversion into Ārya

Manu has, indeed, expressly declared that all human beings whatsoever, of every time and every clime, already belong to one or the other of the four classes, and that there is no fifth class[1] His Mānava-Ḍharma, is, or at least is intended to be, an Organisation of the whole Human Race, and not of any one small or large sub-race only It is a Scheme of Four main broad Vocational Classes or Professions, varṇa-s, into which all sorts of tribes, nations, sub-races, races, jāṭi-s, could be fitted in and incorporated And this was undoubtedly done extensively in the earlier centuries of the Āryan occupation of India, and probably down to so late as the commencement of the Vikrama

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[1] ब्राह्मण क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातय ।
चतुर्थ एकजातिस्तु शूद्रो, नास्ति तु पचम ॥ x 4

era, 57 B C, by means of vrātya-stoma ceremonies (as, f i, those referred to in the *Atharva Veda*, Book XV, and in *Manu*, ii, 39), in accordance with the injunction of the *Rg Veda* (IX, 63, 5), "Go forth and Āryanise the whole world".[1]

## Need of Liberal Interpretation

If the custodians of the ancient law, in this land of India, would expand their souls and minds to the width of such construing, in terms of living vocations, appropriate temperament, natural endowment, instead of blind, rigid, dead heredity, then, instead of crushing out its life with the ever more tightly closing iron bands of narrow interpretations, they might give it a vast expansion, and bring all nations, at one stroke, within its pale The Brāhmaṇas, Kshattriyas, Vaishyas and

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[1] कृण्वन्त्र विश्वमार्यं । The word vratya or vratina means nomads broadly, and its opposite is shalina the settled.

व्रातेन जीवति (Panini *Sūtra* ch 5 Sec 2) व्राते चरति, व्रत अर्हति, व्रतेन संशोधनीया संस्कार्या भवंति, इति व्रात्या अथवा व्रातीना, those who live by the produce of daily labor hunting, wage work etc, who move about in hordes who can be purified civilised by special disciplinary observances, such are vratya or vratina

शालेषु वसति, शालिभि जीवति, सदाचारै शालते इति शालीना, those who dwell in fixed and settled houses who live on rice and other grains produced by agriculture, who observe good manners and regular customs such are shalina

Shūdras of America, Germany, France, Russia, Britain, and all other countries of the West, would then at once take their places side by side with the Brāhmaṇas, Kshaṭṭriyas, Vaishyas and Shūdras of India, China, Japan, Persia, Arabia, and all other countries of the East

In modern India also, a distinction has grown up between spiritual and temporal, divine and worldly, vaidika and laukika This is perhaps partly due to the fact that in the course of evolutionary densification of the outer body, the physical plane became more marked off from the superphysical, and the physical began to be too much with us, while the superphysical receded more and more into the mysterious distance For the rest, it seems due to the general wave of egoistic competition and concurrent excessive differentiation and division in all departments of life—which wave, while running highest in the west, the habitat of the fifth sub-race, has also affected all other parts of the earth-world [1]

## Esoteric and Exoteric Knowledge

In the earlier day, whatever difference was made between sacred and lay, was, it would seem, only the difference between the more important and the

[1] The Atharva Veda XII, 1, in the Hymn to the Earth, sings Thine O Prithivī! are the Five Races for whom though they be mortal, Surya spreads forth daily with his rays the Light that is Immortal

less so[1] The head-works of an extensive scheme for the water supply of a capital are most particularly guarded against casual and careless sightseers, and from all possible causes of taint The pipes and taps in the immediate use of the townsfolk cannot be and are not so guarded Facts of science and products of mechanical art, when they subserve the military purposes of the State, become official secrets, and are guarded rigorously by acts of legislation Even so, the *secret* knowledge, physical or superphysical, contained in those works which are known as "the Veda proper with its secrets (Rahasya)," the heart of the total Veda as distinguished from its limbs and clothing, was guarded from misuse and the taint of sin and selfishness with greater care than the rest That there is a secret significance in parts of the Veda is expressly mentioned by Manu

*He who bringeth up the pupil investing him with* the sacred thread and teacheth him the Veda with its *secret* meaning and its practical working—he is known as the Acharya And not easily and lightly may any one learn this *secret* meaning and its practical working The twice born should acquire the whole of the Veda with its *secret* meaning with the help of tapas of many kinds ascetic practices of self denial fasts and vows and vigils as ordained by rule[2]

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[1] Herbert Spencer *Principles of Sociology* III Ecclesiastical Institutions ges his own explanation of how different action grew up between secular and religious

[2] उपनाय गुरु शिष्य वेदमध्यापयेद् द्विज ।
सकल्प सरहस्य च तमाचार्य प्रचक्षते ॥

But this occult knowledge was never withheld from the duly qualified (adhikārī) who, by his desert, had gained the right and title to it

When the arrangements for the handing on of the Secret Doctrine from generation to generation began to degenerate in the temples and the houses of the teachers, because of the degeneration in the character of the custodians, since the setting in of the present cycle on the day that Kṛshṇa left the earth, and the sacred secret knowledge began to be misapplied by them for selfish purposes instead of for the public good, then, it is said, the *Buddha* published a part of it to the world at large, to make that world less powerless against what was becoming black magic, to attract fresh recruits, in the shape of souls with the potencies of self-sacrifice and *of superphysical development in them*, for re-strengthening the ranks of the Spiritual Hierarchy which guides the evolution of men on earth, and, generally, to restore the disturbed balance and further the behests of the Great Law

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तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितै ।

वेद कृत्स्नोऽधिगन्तव्य सरहस्यो द्विजन्मना ॥ *Manu* II, 140 165

*Manu* II 76 83 and XI 265 speak of the guhya the secret of the three lettered AUM which is Brahma and by knowing which only is the Veda known The *Pranava Vâda* may be regarded as the commentary on these verses

H P Blavatsky speaks in *The Secret Doctrine* of the Vedas as being the work of Initiates and containing much occult science in veiled language which can be extracted only with the help of different keys See *Krishna* pp 136 220 1

## Disturbances and Restorations of Balance

These restorations of balance are periodic. In our own day, when the secret knowledge became wholly lost from public consciousness in India; when it began to appear in the west, in the shape of the secrets of science and of "mediumistic spiritualism," but in disjointed pieces, and unhealthily, for lack of the unifying metaphysic and purifying ethic, when it began to threaten danger to mankind because of the underlying spirit of materialism and sensuousness which was guiding the utilisation of those secrets in daily life, then, it may well be said, the balance began to be and is still being restored by a new public disclosure of the spiritualising and elevating principles of that Secret Doctrine, by means of the Theosophical Society and other more or less similarly spiritual movements Material science and civilisation having encroached upon the forest-haunts and mountain-solitudes to which the Ancient Wisdom had retired for the time, in the purposes of Providence, it became unavoidable, by the law of action and reaction, that spiritual science and civilisation should in turn invade the restless brains and roaring Babylons where material desires and sciences hold revel When Hiraṇya-kashipu and Rāvaṇa drive Indra from Heaven, then Prahrāda and Vibhīshaṇa are born in their very palaces on Earth, to bring about their downfall and destruction It is the old,

old, churning of the ocean of life, between the two forces of 'spiritwards' and 'matterwards', the ever-repeated battle between the gods and angels (Suras, Devas) and the demons and titans (Asuras, Daityas), now the one prevailing, now the other, which churning and battling makes up the Play and Pastime (Lilā) of the Supreme Other myths, legends, stories, and histories (—they are all very much allied, all are concrete 'dream-dramatisations' of abstract principles, ideas, wishes, forces, laws—) illustrate the same eternal Ideation Hiraṇya-kashipu, the "Golden-throned," is an evil titanic re incarnation of Vijaya, a fallen archangel of Vishṇu, and wars against Him with all his might His son Prahrāda is an ardent whole-souled devotee of Vishṇu, to protect whom from the tortures inflicted by his father, Vishṇu suddenly appears as Nara Simha the "Man-lion," and rends Hiraṇya kashipu in pieces [1] In a later incarnation Hiraṇy-āksha and Hiraṇya-kashipu (Jaya and Vijaya) appear as Rāvaṇa and Kumbha-karṇa, and war against Rāma (Vishṇu incarnate as Perfect Man), but their younger brother Vibhīshaṇa is a whole hearted devotee of Rāma Thus do the lobes of sin and the nerve strands of

[1] A rationalist may perhaps explain that this Man l on was a pet of Prahrada s Theosophical literature has another explanation of a special breed of lions having a face distantly resembling the human

other worlds And Veda is all-knowledge, all-science, of the physical and the superphysical planes, and not merely of the physical, as the science of the modern west has been so far, though now it is beginning to reach out into the unexplored subtler planes, with much reluctance and internal conflict Manu's Dharma-shāstra thus becomes the Whole Scheme and the Whole Science of Life, it is a Code for regulating that life so that it shall be, as far as possible, fullest of happiness and freest of pain in all its departments, physical and superphysical, which are ever interblended, and it utilises for its ends all the most important facts of all the sciences, which have any close bearing on that stage of human evolution with which the Code concerns itself [1]

## Psychic Science

To day, in the west also, 'psychic science' is a recognised expression, and researches, investigations, reports, journals, books, concerning it are

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[1] The first [Dharma-shastra] covers not only the laws made by man but the laws of nature *i e* all science on the basis of which alone can men legislate without grievous error for the welfare of their community Take up any statute book and you will find that every really and positively useful Act therein every Act promotive of Public Health Wealth Comfort Knowledge Recreation draws its support and justification from some facts of science Bhagavan Das *Indian Ideals of Women's Education* p 10 (Adyar Pamphlets Series)

*multiplying.*[1] *So long as microbes and animal* magnetism were not known to western science, rules as to 'touching and not touching' were pure *superstition. Now they have become known, those* same rules are becoming science. Indeed 'Science' is in danger of becoming more bigoted, tyrannical, narrow-minded, orthodox, than *ever 'Religion'* was. Witness the discussions and practices about inoculation and vivisection. So long as the astral and mental worlds of subtler matter (Bhuvah and Svah), and their denizens, disembodied humans, fairies, nature-spirits of various kinds

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[1] Sir Oliver Lodge, F.R.S., eighty years of age, a leader in science, ex President of the British Association and of the Radio Society of Great Britain, and ex-Principal of the Birmingham University, and also a leader in psychical research, in the course of an address, at Bristol, on 7th September, 1930, said "Many have a feeling of resentment against those who would switch the line of discovery to any extent away from the beaten track into unknown regions. . . . The time will assuredly come when some of these avenues will be explored by science, and there are some who think that the time is drawing nigh when that may be expected to happen." He concluded with these words "The universe is a more spiritual entity than we had thought. . The real fact is that we are in the midst of a spiritual world, that it dominates the material It constitutes the great and omnipresent reality whose powers we are only beginning to realise, whose properties and functions exhaust all our admiration They might indeed be terrifying had we not been assured for our consolation that these tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love. In that faith we can face any destiny that may befall us in the infinite future." The Upanishats call that Power, that Love by the name of Sat-Chid-Ānanda Brahma, Param-Ātmā the Supreme Self, the Universal Life

(pretas, apsaras, gandharvas, devas), are not definitely perceived by scientific men and their followers, so long as the passage to and fro of human selves between the various worlds, and the causes and conditions of such passing to and fro, are not realised, all beliefs and practices regarding these will remain superstition to them. As soon as they are perceived and understood, these beliefs and practices will become the subject-matter of the most important of all applied sciences, the new and larger Dharma-shāstra of the future. And this is quite natural and proper. Superstition is faith without reason Science is the same faith, but with reason. In India, the beliefs and practices are left; the reason has disappeared. In the west the reason is slowly appearing, the beliefs and practices will follow Mutual help would make the restoration of the whole so much the quicker, and obviate the danger of mistakes and running to extremes over half-discoveries.[1]

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[1] Witness, for example, the excessive "touch-me-not"-ism that arose when the spread of disease by microbes was newly discovered, and which began to be corrected when it was further discovered that a great many bacteria help to make excellent edibles With a special bacillus being discovered for each disease, every day, the doctrine of inoculation for diseases will naturally soon reach, if it has not already reached, its *reductio ad absurdum*, and the excessive and therefore morbid and in-sane expertism of science will be effectively condemned and put down by the layman, who is, after all, the parent of the expert, and the final judge between disagreeing doctors and experts of all sorts. A professor of medical science in a College, recently said that medical

## KNOWLEDGE MUST COMBINE WITH VIRTUE

But in order that such mutual help may become possible, 'the outer custodians of the ancient learning, or rather of such *pieces of it* as are extant, and the creators of the new learning—the

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'opinion is again veering round to the view that the maintenance and promotion of *general health and vitality* is more important than the extirpation of disease microbes It is the old story, in ever new forms, of soil *vs.* seed, general health *vs* ,special microbe, nature-cure *vs* drugs, moral culture *vs* penal code, layman *vs.* expert, general economic prosperity *vs* special public services the citizen doing things for himself *vs.* the state doing everything for him The golden mean is always the best course. Manu's Scheme, always eminently sane and rational, accordingly, provides for the best possible education and general culture (besides special vocational technical training) to be given to every citizen layman-householder, in the first place; and in the second place, makes provision for experts to supplement, when absolutely necessary the lay householder's general knowledge The maxim that "Those governments are best which govern least" seems to pervade his laws The people, properly organised and educated, should do as much for themselves as possible If the general health is good, the vitality, the life-forces, strong the organs functioning normally, the seeds of disease will not find nourishment in the body, though all sorts of them are always present Only when the phagocytes weaken the foreign germs flourish; as when the police slacken, or, worse become dishonest, the underworld of crime and vice, always present, rushes out to overwhelm the upper; the current dailies are full of accounts of how the police are in collusion with the criminals in Chicago and other b g towns and are causing terrible atrocities; the reports of governmental Commissions and Committees themselves prove the great corruption in almost all departments of the public services in India, and in almost all countries the conditions are similar, more or less *because* the public *servant* has made himself public-*master*

brāhmaṇa-s of the east and the brāhmaṇa-s of the west—should both broaden their minds sufficiently to make common cause Manu says,

Vidyā came to the brāhmaṇa, and pleaded "I am thy sacred trust Do thou guard me well and give me not away to the impure, the crooked-hearted and the shallow-minded that cavil slightingly So only shall I be of ever greater power and virtue [1]

Thus Knowledge sought refuge and home with her natural guardian So well has he protected her that he himself knoweth no longer where he hid her away! Only her outer dress remains with him And now when she is asking him to let her put on that dress again, she is not recognised by him He is satisfied with the outer clothing and displays it to strangers, and desires that it be honored and accepted as the Ancient Wisdom herself But the custodian and his dress meet no longer with honor, but with contempt and ridicule, like a king degraded and dethroned and deprived of power, but left with the robes of royalty and walking about in them in the streets of a strange town, where the children, ungrown souls, throw mud at him and treat him as a lunatic or a masquerading clown This has happened in the east Almost worse has taken and

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[1] विद्या ब्राह्मणमेत्याह शेवधिस्तेस्मि रक्ष मा ।
असूयकाय मा मा दास्तथा स्या वीर्यवत्तमा ॥ *Manu* ii 114

The more sonorous Vedic form of this verse is

विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिस्तेऽहमस्मि ।
असूयकायानृजवेऽयताय मा मा दा वीर्यवती तथा स्याम् ॥

is taking place elsewhere The brāhmaṇa-s of the west have made themselves slaves, and prostituted their Science, to the demons of Militarism and Capitalism, the perverse and un-dutiful kshaṭṭriya-s and vaishya-s, there, as witness the Great War of 1914-'18

To restore the Ancient Wisdom to her rightful throne in the hearts and minds of the whole human race, it is necessary to ally the outer form and dress of learning with the living soul and body of true austerity (ṭapasyā).

And the ṭapas of the brahmana, *i.e.* the man of the learned professions, is avoidance of luxurious living and diligent pursuit of study, assiduous search for ever more and more of knowledge, as the ṭapas of the kshaṭṭriya is protection of the weak, of the vaishya, distribution of the necessaries of life, of the shūḍra, the helping of all the others to do their respective duties The Veḍa feareth him who knoweth little "This man will deprive me of my rightful meaning,' will murder the text and pervert the true sense The Veḍa needs to be expounded with the help and in the light of comprehensive history and science [1]

## FRESH BEGINNINGS

We must go back to the origins of life and power Not otherwise can fresh vitality be

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[1] ब्राह्मण्य तपो ज्ञान तप क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपो वार्त्ता तप शूद्रस्य सेवनम् ॥
इतिहासपुराणाभ्या वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामय प्रतरिष्यति ॥

*Manu* xi 235, *Mbh.*, Ādi, 1

found. Streams of living water, wandering far from their sources, become befouled Those who want pure drink must toil back to the sources Waking and working, the embodied self becomes tired, for fresh supply of energy it must go back to sleep When commentaries upon commentaries have overlaid and buried out of sight the real meaning of the text, we must dig down to it again When narrow and exclusive interpretations have brought about the rigidity of disease and the poisoning of the juices of the mental body with mutual distrust and arrogance, hatred and selfishness, then we must seek and assimilate more liberal and rational ones with the help of the knowledge newly stored by younger nations, to restore the elasticity of health and the free circulation of the vital fluid of love and sympathy and mutual helpfulness in the limbs of the old And for fresh inspiration to interpet newly and livingly the old learning, we must go to the mental *tabula rasa* of meditations and the physical and ethical conditions of self-denying asceticism and self discipline (tapasyā) and subjugation of the lower, when only the Higher can make itself visible and audible Manu says

Self-denial and science, philanthropy and knowledge, which together make wisdom, are the way of the brahmana to the highest goal By strenuous self-denial and conquest of the lower cravings he destroyeth all the demerits that hinder the growth of the soul, and then

doth the Wisdom shine out by which he attaineth the Immortal[1]

## OLD IDEAS

Before beginning the exposition of Manu's treatment of the problems above referred to an attempt may be made to illustrate the significance of the old words and ideas with the help of the new The west is beginning to recognise consciously the inextricable inter-weaving of the individual life with the social, the inseparable interdependence of the two Its thought on the subject is as yet perhaps inchoate But it is fresh, living, therefore nascent, vigorous, full of promise The older thought, on the other hand, though perhaps complete in its way, defined in shape, rounded out and finished, is withered with the withering which has fallen on the noble words in which it is enshrined, because of great age Placed beside the new, the old may rejuvenate itself with the radiating vitality of the young, and at the same time help to bring to full bloom what is now in bud in the latter A few passages will therefore be extracted below from modern western writings which may serve to illumine how close the relationship is between varṇa dharma and ashrama-dharma, 'social polity' and

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1 तपो विद्या च विप्रस्य नि श्रेयसकर परम् ।
तपसा किल्बिष हति विद्ययाऽमृतमश्नुते ॥ *Manu* xi 104

'individual polity,' the higher socialism and the higher individualism, and how both are guided by the p u r u s h - ā r ṭ h a - s

V a r ṇ a - d h a r m a is the organisation of the social life of the whole Human Race as one vast community, made up of many smaller communities, as the one vast earth-encircling ocean is made up of many seas Such organisation means the fitting of every person into his proper place in society, assigning to him that particular kind and part of the social labor for which he is best fitted, by the performance of which he secures livelihood for himself and family and at the same time helps on the total life of the community Ā s h r a m a - d h a r m a is the organisation, the ordering, the planning out, of the life of each individual human being in that community, so as to bring out the best that is in him

V a r ṇ a means that which is chosen, also color or paint, also that which describes[1] That vocation which is 'chosen' by a person for his means of living, and which 'describes' him best and most fully, by showing his position in human Society, his special relation to his fellow-men, that is his v a r ṇ a We see that every mood of mind

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[1] वृ, वरणे, वर्ण, वर्णने, वृ, आच्छादने। जीविकार्थं क्रियते इति वर्णः। वर्णयति वा पुरुष इति वर्ण। वस्त्रवद् आच्छादयति, श्वेत, रक्त, पीत, कृष्ण, इति वर्ण।

goes with a corresponding mode of matter, that psyche and physique correspond, that some persons are 'built,' physically as well as mentally, for one kind for work, others for others, some for poring over books, antiquities, nature-phenomena, some for soldiering and adventuring, some for trading and counting and accounting, some for handy helping of others, that each occupation has and creates its own characteristic and typical expression of face, its special gait and carriage, its stoop or stride, its peculiar postures and general set of limbs and shape of body, its manner, its tone of voice, its way of thinking and feeling, which last is the deeply-lying cause of all the others It seems possible even that the color and complexion of the outer skin of the physical body of a person may have a correspondence with the color and complexion of his inner mental body And, any way, it is easy to understand that when we mention a man's 'business in life,' we 'describe' him most fully—he is a professor, an admiral, a lawyer, a banker, an author, a stonemason, a bricklayer, an engineer, a painter, a gardener, a king, a jeweller, a constable, a judge, a manufacturer, a merchant, etc In law courts deponents are asked to give their names, their *father's names, their places of residence, and their occupation*, which finishes off the *description* of the man

Ā s h r a m a means a place of work and also a place of rest, hence a dwelling-place in which one

both works and takes rest[1] Āshrama-s are the successive stages of life, through which all human beings should pass normally, laboring and resting for a quarter of the lifetime in each Of varna-s, a person can usually take up only one in one life, Changes of vocation are obviously difficult, and can be only exceptional One who has been a soldier for many years cannot become an educationist or a merchant at a moment's notice But everyone ought to work, and work hard, at the performance of the duties appropriate to each stage, and they are duties which, in broad outlines, are common to all individuals, though, in details, they differ Thus, every one must gather some *general* culture in the first āshrama, and keep the lamp of knowledge burning, generation after generation, unless congenitally incapable of doing so, while the *special* vocational knowledge will differ with the temperament So every one must also rear a family, hand on the torch of life undimmed, and keep unbroken the continuity of the race, in the second, but what the particular kind of his household

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[1] श्रम्, परिश्रमणे, तपसि, खेदे च, 'performing austerities penances fatiguing oneself Compare the Buddhist Shramana श्रम् by itself means primarily to labor, but with the prefix वि, it means to rest with आ, it may mean either Words sometimes come to mean two opposite things there are a considerable number of such in Samskṛt and it is said in Arabic In English invaluable priceless pitiful wretched sorry etc are examples

will be, careworn patriarchal prince's or prosperous carefree peasant's, sedentary shopkeeper's or pedantic schoolmaster's, sturdy soil-tiller's or singing cowherd's, will depend on his peculiar temperament So, again, every one must 'sacrifice' for the public good, in the third, so that the supply of 'public servants' of the *highest* type, because *honorary*, is never exhausted, and the many-hued splendor of reasonable private and great public possessions never fails, but whether he will serve as unremunerated legislator, or municipal councillor, or creator and endower of hospitals, temples, colleges, universities, art-galleries, public parks, or organiser or member of town militia or vigilance committees—will depend on his special temperament and training and vocation followed in the second stage In the fourth stage all should think of things beyond and behind and permeating the things of this world, and here again his achievement will differ, in kind and degree, with his psycho-physical temperament [1]

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[1] See *Krshna* pp 200 2 218 Buddhist works speak of three types of Bodhi-sattvas *viz* Prajña-dhika Shradha dhika, and Virya-dhika that is to say excelling in (i) Knowledge, (ii) Devotion (Compassion) (iii) Act on respectively Our Buddha is said to be Virya-dhika a Master of Action though he is also known as the Lord of Compassion and also the Enlightened One Perhaps the indicat on is that his enl ghtened knowledge and profo nd compass on were *actively* employed *for the helping of the world* See A Dharmapala, *Ārya Dharma of Shākya Muni* p 19

Finally, it has to be remembered that organisation means (*a*) specialisation and division of labor, *i e*, of functions, and (*b*) organs discharging the different functions, systematically graded as super-ordinates, co-ordinates, and sub-ordinates, all bound together by the cord of subservience to a common 'goal,' which may have intermediate, subsidiary, goals also These are our two (or four, or six, as we may like to divide and sub divide) p u r u s h - a r t h a - s, ends of life, the 'desirings,' the 'wished for riches,' the 'interests,' of a 'person'[1]

## NEW WORDS

And now the modern passages which approximate to and illustrate these ideas

Spencer concludes his great work on the *Principles of Sociology* with the following words

> The ultimate man will be one whose private requirements coincide with public ones He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit, and yet is enabled so to fulfil his own nature by all others doing the like

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[1] अर्थ, याचने । पुरि शेते इति पुरुष । That wh ch is asked for begged desired is a r t h a hence property weal th (well ness) possessions interests of all k nds That which sleeps dwells in a tenement a town a house a body *viz*, the j I v a or soul is a p u r u s h a The Latin word *persona* a mask seems to be all ed The body is the mask which the soul puts on

"His own nature," in terms of *Manu* and *Gītā*, would be his special psycho-physical temperament and constitution, his varṇa, his swa-dharma

Repeatedly Spencer observes sadly

> The *forms* of social *organisation* are *determined* by men's natures, and only as their natures improve can the forms become better The practicability of such a system [of co operation] depends on character Higher types of society are made possible only by higher types of nature The requisite sweet reasonableness is not yet sufficiently prevalent Out of ignoble natures [we cannot] get noble actions (*Prin of Sociology*, III, pp 564, 579)

Manu tells us that the only way to raise the general level of character, and maintain a perpetual pull upwards is to make division of social labor, and *equitable partition of means of living*, and *of special rewards*, (as has been indicated before and will appear more and more fully as we proceed), thereby creating the best form of communism, and therein giving the highest *honor* (not power, nor wealth) to the true brāhmaṇa, the man of self-denial, of science, of wisdom, the perpetual preceptor and exemplar of the higher Self, common to all beings, the Universal Principle of Common Life, the fount of the real Spiritual Communism out of which all that is really noble, valuable, and practicable in *so-called communism* flows of itself while its disastrous errors are avoided By thus constantly spiritualising the whole culture of the community, by means of a class of genuine congenital missionaries (as contra-distinguished

from mercenaries) can the ignoble be converted into noble, the lead into gold, for the thought of this higher, this Supreme and Eternal, Self is the one and only elixir of life which converts tired feebleness into fresh strength, decrepitude and death into new life, it is the one secret chemical which transmutes the base into the noble metal A community in which a fair number of such philosopher-scientist-priest-legislator-ascetics, genuine brāhmaṇas, natural priests of the Self, Brahma, are moving about, mixing with and counselling and instructing the people and the people's children, is very fortunate, it can never fall into ignoble ways

To find out the "own nature" above referred to, of each young person, is one of the main tasks of the brāhmaṇa-educationist How to ascertain and develop the special vocational aptitude of each young person—this is the problem which is rightly attracting more and more attention in the west—and has not been solved yet by far A state which solves this problem, and two others equally important, *viz*, (i) how to elect legislators of the right quality, good as well as wise, selfless as well as experienced, talented as well as upright, *ethically* as well as intellectually fit, full of knowledge and also full of philanthropy, and (ii) how to *adjust its population* to its natural resources, and keep that population in necessaries as well as comforts, without exploiting other and weaker nations—that

state will find very probably that it has unconsciously adopted and adapted the principles (not, of course, the details) of Manu's Scheme [1]

A Federal Board of Vocational Education seems to have been recently created in the U S A, which has defined its duty as being "to extend and democratise the secondary public school system of the U S. so as to offer a broad practical training for useful employment to the growing millions of our boys and girls, who for want of such training are going unprepared for their life's work into Agriculture, Industry, Commerce, and the Home". The function of Vocational Guidance is said by this Board to be "*to help each individual to reach* that particular vocational niche or, better, gateway, which leads where he will most greatly benefit himself and most fully contribute to the good of all. A satisfactory programme of industrial or vocational education can be prepared only on a *national* scale" [2]

Manu provides for more than a national scale His arrangements are on an earth-wide scale [3]

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[1] For a conversation on this subject with the head of the Department of Education in Columbia University New York see the present writer's pamphlet on *Indian Ideals of Women's Education* (Adyar Pamphlets Series)

[2] This is taken from the presidential address of Mr N S Subba Rao at the Indian Economic Conference Allahabad, held in December 1929

[3] Baron Kikuchi's book on *Japan* (pub 1909) exhibits a very admirable system of cultural and technical education,

Another very recent writer says

In his realistic grasp of the social nature of the individual's problem and his inexorable demonstration of the unity of the health and harmonious behaviour, Adler resembles the great Chinese thinkers He may well come to be known as the Confucius of the west [1]

Now Confucius is said, by history, to have woven together Philosophy, Cosmology, the Principles of Government, the Social System, the Moral System, and Religion, in a consistent whole, and that is his title to fame as one of the greatest thinkers and teachers of mankind But no systematic work of his own, expounding his views connectedly, is available And Manu has perhaps done the work more systematically, fully, and scientifically. Comparisons are odious, but sometimes unavoidable, and occasionally very helpful!

This new thinker, Adler, so highly compared, says

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which may be said to have worked out the vocational aspect of Manu's principles of education in an up-to-date manner, but the suffusion of spirituality is almost wholly lacking

[1] Mairet *Introduction* (p 30) to A. Adler's *The Science of Living* (pub 1930) Adler is the third and latest of the three investigators and thinkers the other two being Freud and Jung who are credited with having created and developed the new and very important branch of Psychology *viz*, Psycho Analysis The root aphorism of this new science in English words may be said to be the very old proverb The wish is father to the thought and in Samskṛt The avyakṭa vasana the Unconscious Desire which is the same as Maya shakti is the cause of the conscious or vyakṭa, कारणमस्त्यव्यक्तं, *Sānkhya kārikā*

In each mind there is the conception of a *goal* or *ideal* to get beyond the present state and to overcome the present deficiencies and difficulties by postulating a concrete *aim for the future* *Without the sense of* a *goal*, individual activity would cease to have any meaning *How this goal is fixed* it is *difficult* to say In the *last* analysis to have a *goal* is of course *to be like God* But *to be like God* is of course the *ultimate goal*, the goal of goals, if we may use the term The beginning of social life lies in the *weakness* of the individual . An individual who might be *deficient* in certain faculties if he lived in an isolated condition, could well *compensate* for his *lacks* in a *rightly organised society* Every one has *a feeling of inferiority* But the feeling is not a disease, it is rather a stimulant to healthy normal *striving* and development It becomes pathological when it overwhelms, and instead of stimulating depresses The inferiority feeling stimulates to movement and action This results in a person having a goal Individual Psychology [which studies concrete individuals, as Adler s does] has long called the consistent *movement*, a plan of life The normal man is an *individual* who lives in *society* and whose mode of life is *so adapted that whether he wants it or not, society* derives a certain advantage from his work (He is) *socially adjusted* Also, from a psychological point of view, he has *enough energy and courage* to meet the problems and difficulties as they come along (He is) *psychologically adjusted* How shall we *educate* our children ? This is perhaps the *most important* question in our present social life It is a question to which *Individual Psychology* has a great deal to contribute *Education*, whether carried on in the house or at school, is an attempt *to bring out and direct the personalities* of individuals. *Psychological science is thus a necessary basis* for the proper educational technique or, if we will, we may look upon all education as a branch of that *vast psychological art of living* The most general principle of education is that it must be *consistent with the later life* which the individual will be called upon to face Thrs means that it must be consistent with *the ideals of the nation* If we do not educate children with the ideals of the nation in view then they will not *fit in*

as members of society To be sure the ideals of a nation may change—they may change suddenly as after a revolution, or gradually, in the process of evolution But this simply means that the educator should keep in mind *a very broad ideal* It should be an ideal which will teach the individual to adjust himself properly to changing circumstances (The way in which an individual's life is related to the communal being is distinguishable in *three life-attitudes* as they are called—his general reactions to society, to work, and to love) . When (prodigies) approach *the three great problems of life*—society, occupation and work, and marriage—their difficulties come out The goal of Individual Psychology is social adjustment Only when we pay attention to the concrete psychological life of the *individual*, do we come to realise how important is the *social* element The individual becomes an *individual only in a social* context . Schools and *teachers* should be equipped with *psychological insight* which will enable them to perform their task properly All individuals have *a sense of inferiority* and a striving for success and *superiority*[1] which makes up the very *life of the psyche*[2]

## COMPARISON OF THE TWO

The reader is now invited to compare the italicised words in the quotation, with Manu's

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[1] नाल्पे वे सुखमस्ति, भूमैव सुख । *Chhandogya* 7 23, 1

[2] Adler *The Science of Living* pp 33 4 54, 61 96 100 103 173 (15) 185 199 214 215 These extracts make up a very long quotation There is nothing very unusual about them Similar ideas are being expounded and discussed by scores of other writers in books magazines dailies Some western philosophers have expounded some of the ideas in even a better way This particular writer has been ut lised here for the purpose of illustrating the ancient Indian ideas because he has a certain weight and vogue at the present time in the west his book happened to come to hand seemed to be at least as good as any other was likely to be for the purpose in view, and was up to date (pub 1930)

technical terms, as explained above, and judge whether the comparison helps or not to illumine the significance of Manu's terms, and, at the same time, to show that that significance, in turn, completes and lights up much that is imperfect and obscure in Adler's thought His words—'goal, ideal, aim, ultimate goal to be like God the ideals of the nation, a very broad ideal'—are very obscure as compared with, and are all included, completed, illumined, in Manu's dharma, artha, kāma, moksha His difficulty as to 'how the goal is fixed,' is solved not by Individual Psychology but by Metaphysic and General or Universal Psychology His 'weakness of the individual,' 'feeling of inferiority,' 'sense of inferiority,' 'striving for development and success and superiority, which make up the very life of the psyche'—all find their ultimate cause and reason in the finitising of the Infinite Param-ātmā into the jiv-ātmā, by ashubha-vāsanā, the erroneous will to live as a separate egoist, at first, and then by the jīva's striving to achieve the ultimate goal, under the stress of the opposite, *viz*, shubha-vāsanā, the right will-to-live as a universalist, to merge into the All again His 'Individual Psychology' and 'Psychological science as necessary basis of education' are only a part of Ātma Vidyā His 'rightly organised society' and 'individual in right social context, when realised, will probably be found to be very like Manu s and Kṛshna's Chāṭur-varṇya

and Chāṭur-āshramya The individual's being 'socially adjusted' is his finding his proper varna, having 'enough energy and courage,' being 'psychologically adjusted,' is becoming sṭhiṭa-prajñā[1], in the terminology of the *Giṭā* How educate, so as 'to bring out and direct the personalities of individuals,' to make these 'consistent with the later life,' is the finding and developing of the true varṇa of the student by the teacher The 'vast psychological art of living' is Manu's Code of Life The 'three life-attitudes' and 'the three great problems of life' connect with the three eshaṇā-s and three ṭoshaṇā-s, the primal appetites-ambitions and their gratifications, the way of which again has to be sought and found in metaphysic[2] The 'teachers with the psychological insight' needed to decide and guide the vocational aptitudes of pupils are the true brāhmaṇas—not by birth (janma), but by psycho-physical temperament, ascetic way of life, *appropriate means of livelihood* (karma), self denying philanthropy and wisdom

These considerations naturally lead on to a fuller discussion of the Problems of Education

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[1] Steady minded'

[2] See *The Science of the Emotions* ch On the Nature of Desire

## CHAPTER III

# THE PROBLEMS OF EDUCATION

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिद्धयति ॥
बिभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥
उपनीय गुरुः शिष्यं वेदमध्यापयेद् द्विजः ।
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥
तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥

*Manu*, XII, 97, 99, II, 140, 165

The four types of human beings, the four stages of life, and all the infinite variety of experience implied by these, nay, the three worlds, or yet more, the whole of the happenings of all time, past, present, and future—all are revealed, upheld, maintained, made possible and actual, are realised, *only by Knowledge, by Consciousness* (Universal and Individual)

The Ancient Science of True Knowledge beareth and nourisheth all beings All welfare dependeth upon Right Knowledge Right Knowledge is the living creature's best and most certain, nay, his only means to happiness. To achieve it is therefore his first and foremost duty.

He who bringeth up the pupil, bringeth him near unto himself, and unto the Supreme Self, who invests him with the sacred thread that is the mark of the twice-born, and teacheth him the Scripture with its *secret* meaning and its practical working—he is the true achārya. He who would be re-generated, would achieve second birth, into the world of Spirit, he must acquire the whole of the Wisdom with all its secret sciences, by means of ascetic practices of self-denial of many kinds, fasts, vows, and vigils, as ordained by ancient rule

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IN the last chapter, we went over the outlines of the history of the race, we saw that, during the current epoch, the ways to realise the ends of life are, according to Manu, the ways of the four main classes, temperamental types, vocational sections (varṇa), and of the four life-stages (āshrama), we made lists of the main problems of life, and arranged them into four large groups, as dealt with by the four stages and the four castes, and we also saw that the same old ideas are reviving, freshly if as yet somewhat inchoately, in the garb of new phrases, in current western literature We may now attempt to discuss, in a little more detail, the solutions provided by Manu of some of those problems

## PLACE OF EDUCATION IN THE SCHEME OF LIFE

Under Manu's classification of the affairs of life, Education has to be dealt with first From the

modern standpoint, which looks more to the physical life, one's nation must be 'powerful' first and be educated afterwards. The governments of today, therefore, concern themselves first and foremost with questions of offence and defence, increase of their own territories and population, and reduction of their neighbor's; and secondly, with matters of trade and agriculture, mineral and other natural wealth. *The Army and Navy and now Air-forces also, eat up from a third to a half of the total revenues of most of the civilised governments of to-day.*[1] Education with them, till very recently,

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[1] Immediately *after* the close of the precious "war to end war" between the Great self-deceiving Hypocrites, the senseless, profitless, horror of the *mutual butchery of the modern* Titans, the nations of Europe, even Japan's budget for 1919 was just about one hundred and three million pounds of expenditure, of which forty was for the Army and the Navy; but she spent thirty-five on Education in 1923, including local contributions Mr Hoover, President of the U S A., said in a public statement, towards the close of 1929, that "The men under arms including active reserves in the world, *are almost thirty millions, or nearly ten millions more than* before the Great War Aircraft and other instruments of destruction are far more potent than they were even in the great war And there are fears and strusts, and smouldering injuries among nations which are the tinder of war" A member of the British Parliament who was director of bombardment operations during the war, said, about the same time that "a fleet of air planes carrying forty tons of a (certain) gas with an arsenic base, could completely destroy the population of London in a few hours" What is the remedy for this 'tinder of war"? More of Manus adhyâtma-vidyâ and moral culture or more bombs? ' (The Giant Assembly) by the law of 3rd Brumaire 1795—its political last will and *testament*—finally set before its *successors* the great

came third or fourth in importance. But it is now being realised that right education is the foundation of all power and prosperity, ever-growing stress is being laid upon the need for it, in dailies, monthlies, speeches, books, and official reports of committees and commissions, and consequent legislative enactments are trying to translate the results of the discussions into practice Whether the practice will prove fruitful of good or of evil, will depend on the amount of sound or unsound physiology, psychology, and philosophy utilised.[1]

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problem of Public Instruction, remembering the words of the most remarkable of its members and the most illustrious of its victims, that 'next to bread, the most urgent need of the people is Education'', Louis Madelin, *The French Revolution*, p 483

Manu gives the first place to shikshā, education, the next to raksha protection, and the third to jīvika, 'bread,' in the order of the 'nobility' of the functions, as distinguished from their 'necessity' to life The Buddha also places Right Knowledge first So does Shankar acharya, following the Upanishats Krshna declares that "there is no purifier like unto right knowledge' Kalidasa in *Raghu vamsha* (ch i) describing the ideal royal virtues of king Dilipa, follows the order of Manu

प्रजाना विनयाधानाद् रक्षणाद् भरणाद् अपि ।
स पिता पितरस्तासा केवल जन्महेतव. ॥

'He educated his people into virtuous citizenship, he protected them from ills inner and outer, he ensured for them appropriate work and livelihood, he was their real father, their physical fathers were only the means of bringing them into this world of sorrows'

[1] "Biology and psychology are entering increasingly into the study of education especially in its early stages and are

## THE CLOSE-KNIT WEB OF HUMAN LIFE[1]

From the introspective and psychological standpoint of the Ancients, education comes first in importance as well as in the chronological order of life The individual and collective status and happiness of a people correspond with and rest on its economic condition If the latter is prosperous, the former will be high and great Economic equity and prosperity depend upon social organisation If the latter is well-planned, stable, not easily dislocated, yet elastic, with justly partitioned rights, duties, and prizes of life, and is governed by a serious, substantial, high and permanent aim, as the physical organism by the soul—not swayed about by passing panics and passions like a fickle lunatic by conflicting moods, nor obsessed with a

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affecting its practice *Enc Brit* (13th edn ) vol 29 p 921 (Art Education ) Manu bases not only education but all other departments of his Code of Life on Psychology and Philosophy It is a very hopeful sign that in these discussions voices are beginning to be raised more and more loudly against the element of vulgar arrogant jingoism which is to be found in much of school and college literature poetry and history and even more in that prime means of popular education to-day viz the journalistic press The national songs of the nations Britannia rules the waves and Deutschland uber alles may have been inspired with patriotism at the time and in the circumstances in which they were first composed but to day to broad-minded large hearted well informed far-sighted persons they cannot but seem to have more vulgarianism in them than any fine sentiment Manu does not countenance such mischievous nationalism

[1] See *The Dawn of Another Renaissance* (Adyar P series)

low aim of sense pleasures and riches, as a monomaniac with a dangerous idea—then the economic condition will be one of well distributed wealth and great public possessions But the social organisation again depends upon the population, the structure of the family, and the nature of the domestic life If the population is not excessive nor lacking, if the family is well knit and maintains meritorious traditions, if the domestic life is full of mutual spiritual affections, then the social organisation will be strong And all this, finally, rests upon the psycho physical constitution of the individual The quality of a nation is obviously the average of the quality, good and bad, of all the individual men and women composing it If the individual quality is high, the national will be high also The individual psycho physical constitution is plainly *the foundation of the whole national or* social structure But, also, it is equally true that the individual cannot develope properly unless the social organisation is appropriate The full truth is that 'individual organisation and social organisation, Ashrama and varṇa, interact with, act and react, in all their details, upon, each other, perpetually and inseparably, even as the osseous, muscular, circulatory, glandular, nervous, etc , *systems of the single living being do* Yet *the individual* naturally comes up first and most readily for treatment Manu accordingly concerns himself with his education and perfection first of

all[1] Apparently, from his standpoint, it is better not to be born into this world at all, than to be born therein and to live ill, pursuing some p a r a - d h a r m a, 'another's vocation,' misfitted in society, ignorant of one's own true nature and natural vocation, s w a - d h a r m a, *ignorant of those soul truths* which not only make life worth living but without which indeed human Society would be impossible, and suffers confusion exactly to the extent to which it is without them The West thinks the standard of life is low in the East It is so, to day, thanks, partly, to that West Perhaps it was not *much higher in the past, physically But the* standard of the inner, superphysical and spiritual, life has always been high until comparatively recently perhaps, when a special concourse of circumstances began to lower it, without in any way making it possible to effectually raise the other The future will decide which is the more permanent and more helpful standard and ideal, plain living and high (spiritual) thinking, or high living and plain (sensual) thinking Many people

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[1] The study of psychology is now playing an increasing part in it (education) Its chief concern is with the development of personality *Enc Brit Ibid* Adler's individual psychology referred to before seems to mean the same thing Ascertaining and developing to their fullest the natural gifts and the special vocational aptitude of the student fixing his v a r n a so as to make him a useful and happy citizen this would be the complete significance of the development of personality in the terms of Manu

have begun to doubt if the modern phase of civilisation, based upon the principle of high and fast living and materialistic and sensuous thinking, is proving very much of a success; and possibly a reaction may set in.[1] Manu's type of civilisation is based on the other principle, and the education is regulated accordingly.

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[1] After the Great War of 1914-'18, living seems to have become simpler in the towns and somewhat less hard in the country-districts, than before, in Russia, Austria, Turkey, and perhaps some other countries of Western Europe, out of the belligerents But the life of the great capital "Babylons" of the other and victorious countries, seems to continue to be lived as high and as fast as ever, or even more so; though none of the victorious countries seems to have really profited by, and become the richer for, the war, while most of them have become much poorer and much worse indebted (*vide*, Beard's *Whither Mankind*, pub 1928, chapter on "War and Peace" by Emil Ludwig) As said in a previous note, the question is whether and how far such high and fast living is possible without political and economic oppression and exploitation of other and weaker masses of the populat on inside, and whole "subject"-peoples outside the proper country of each such "Babylon" If it is and to the extent that it is, it is to be welcomed As the *Gītā* (vii, 11, 16) says, kāma and artha that are not opposed to dharma are eminently desirable Manu's Āryans are worshippers in equal degrees, of all three goddesses, Saraswatī, Lakshmī, and Gaurī, *i.e.*, of Truth and Virtuous Learning, of Weal th well employed in Good deeds and Beauty health strength and Joy of life But where kāma and artha become sensuous lust and ruthless greed, and over power all dharma and righteousness, there all three must crash down, all together, before long; witness prehistoric golden Lankā of Atlantis and historic Babylon and Nineveh, Thebes and Memphis Troy and Athens, ancient Rome and Jerusalem; and witness in our own day, St Petersburgh, renamed Petrograd, during the Great War Popular, influential, and able writers like H. G. Wells

## THE MAIN PROBLEMS OF EDUCATION

'he outlines of the whole subject may be drawn under a series of headings, in terms of the iiliar interrogatives [1]

i) What is education, What is its nature? (ii) iy should there be any education, What for; iat is the purpose of it? (iii) What is the scope education, What are the things that should be ght (iv) Whom should education be given to, l of what sort, are they all of one type or ferent, and is the same kind of education to be en to all, or of different sorts to different types? When should it be given, at what periods, ies, hours, of the life, the year, the day? (vi) iere should it be given, at what places, in the me, in schools, colleges, universities, under fs, under trees, in the open air, under a residen- l system, or to day-scholars? (vii) How should

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e been prophesying that the other huge capitals are ilarly impossible to keep up for much longer and must ow suit before very long But of course the God in man fils *himself in many ways and they have a right to their* n preferences

Better fifty years of Europe than a cycle of Cathay !

See *The Science of the Emotions* pp 307 312

These may be summed up in a Samskrt verse thus

किं स्यादध्ययन, कस्माद् अध्येय, किं च, कैस्तथा ।

कदा, कुत्र, कथं, कस्य गुरुर्युक्ततमो मत ॥

shows that the most grandiose, the most subtle, things and words, of any and every science and art, have really no meaning and no value at bottom, apart from the simple and 'commonplace' things known as human life, labor, affections, thoughts, faiths, aspirations, ties of kith and kin, and human happiness, here and hereafter, which alone they are all intended to subserve, directly or indirectly, and apart from which they are as naught to us

## MEANS *vs* END

One would have thought that this was fairly plain, and needed not to be said Yet, latterly, men have been hypnotising themselves and have taken to worshipping the machines they have themselves created The machine has begun to be regarded as more important than the man Steam-power, electricity-power, powder, ball, gas, metal, and submarine and aeroplane are treated as if they were greater than the mind-power, manas, which discovers and invents and utilises them, and the bread-power, the staff of life, annam-prapah, which nourishes and keeps up that mind-power Everywhere a false glamour of artificial glory envelopes the means, and an unreal shabbiness of fancied meanness the end Everywhere is visible the tendency to exalt the public servant above the public, the bureau and the bureaucrat above the private citizen, the expert

above the layman, the specialist above the food-giver, the professional as such above the householder as such Indeed, the public 'servant' has become the public 'master'

The kshaṭṭriya-militarist, the domineerer, the vaishya-capitalist, the profiteer, successfully deceived persuaded, forced, with catchwords about patriotism, the brāhmaṇa-scientist, in every one of the belligerent countries in the late Great War of 1914-'18, to become his slave, and induced or compelled him (the brāhmaṇa-scientist) to follow his (the kshaṭṭriya-militarist's and the vaishya-capitalist's) dictates, subserve his nefarious and ruthlessly selfish purposes, and prostitute science to the sword, instead of controlling that sword by wisdom, and keeping it back from wholesale murder Yet more, even within the educational department of each national life, the executive element is manifesting a disposition to aggressively overbear and overpower the instructive and patriarchal element and in this last, again, the expertist details of the 'how' to thrust into the background the main purpose, the 'what for'

For such reasons has it been necessary to restate what might otherwise have well been taken for granted, and to call attention pointedly to fundamental philosophical principles If we are to understand and profit by Manu's Code of Life, or to frame a new one for ourselves if we can, we

have to accept as axiom that a philosophy of life, *i e*, metaphysic and psychology (and the two are inseparable[1]), should govern the theory and practice of education as also of all other departments of human endeavour

## (i) What is Education?

### (a) *In the larger sense*

In the larger sense, Education may be said to include all Sams kāra-s,[2] consecrations, sacraments, initiations purifications, all refining experiences which make for high culture In this broad sense it is a lifelong process, indeed, a process extending life after life, identical with all upward evolution The numerous 'sacraments' of the Vedic scheme of life or 'religion' extend from birth to death and before and after[3]

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[1] This is being again recognised in the west after a strenuous endeavour to disconnect the two by the methods of experimental psychology an endeavour which has left good results of its own however Thus Psychology cannot be wholly divorced from philosophical thought The psychologist is continually on the verge of metaphysical issues *Enc Brit* (14th edn) art Psychology In Samskṛt Metaphysic or Philosophy is Brahma vidya or Ātma vidya the Science of the Infinite Self and Psychology is Adhyatma vidya the science of the individualised finitised self

[2] Samyak karanam making good making better improving

[3] See *An Advanced Text Book of Hindū Religion and Ethics* Pt II ch. i (published by the Central Hindu College of the Benares Hindū University)

Plato (thinks) that the aim of education is to develope in the body and in the soul all the beauty and all the perfection of which they are capable. . . . J. S. Mill included under it everything which helps to shape the human being.[1]

These are but echoes of the perhaps more full and precise ancient idea, which Manu states thus:

By the consecrations, the holy rites, enjoined by the Vedas, the outer and the inner envelopes of the soul, the grosser and the more ethereal sheaths of the living being, the body and the mind of the person, the physique and the psyche, are freed and cleansed of the impurities which are difficult to separate otherwise from earthly seed and womb. By ennobling studies, by the observance of high vows of chivalrous, virtuous, ascetic conduct, by pious works of charity, by the rearing up of worthy children, and by acts of small and great self-sacrifice, may the earthly human body be perfected, and transfigured into fit temple of celestial divinity.[2]

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[1] *Enc Brit* (14th edn.), art "Education," pp. 964-5

[2] वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥
गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥
स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ *Manu*, II, 26 28

Another way, Plato's, of describing this thought is that "the great *concern of man, a concern not limited to this earthly* life, is the development of a rational moral personality" *Enc Brit*, *Ibid*, Art "Plato," p 53 *The Bible says* 'Ye are the living temples of God The Sufis say *Qalb ul insān bait ur Rahmān*, "The heart of man is the home of God." It becomes so consciously, when the individual self has realised its oneness in essence with the Supreme Self, explains the Vedānta This becomes possible only when the mind and body have been duly purified and refined by the sacraments, especially brahma-charya, enjoins Manu

The specific ideals of beauty and perfection and shape referred to by Plato and Mill will differ from time to time and place to place But the fundamental general idea of "making better," refining, making the tenement worthier and worthier for the dwelling therein, and the outward manifestation thereby, of the divine element of the soul, is unchangeable The adage "Live and learn" expresses the same idea more familiarly and less profoundly Every serious experience has an educative value, lessons are, or at least can be and ought to be, drawn *from* it

## (i) What is Education?

### *(b) In the Narrower Sense*

In the more limited sense, Education is the teaching, disciplining, training, specially given to the younger generation, during the earlier years of its life, by members of the older generation, to fit them to bear the burdens, to face the dangers and difficulties, and to secure the ends, of life

Many definitions have been given of the word Education, but underlying them all is the conception that it denotes an attempt, on the part of the adult members of a human society to shape the development of the coming generation in accordance with its own ideals of life[1]

It is a pleasure to meet the word "ideals" so often, in recent writings, in such connections We

[1] *Enc Brit Ibid*, p. 964

have come across it before,[1] and hope to do so again What those ideals are or should be, is left rather vague by these writers, and the practice of the west is also correspondingly vague, unsteady, changing, as may be said from one standpoint, or vigorous, living, taking ever new shapes, striking out ever new paths, from another As everywhere else, so here, there are two sides to the question Over-emphasis, exclusive insistence, on either, exaggeration and excess, the one prime sin of all sins, to be always guarded against and rigorously avoided,[2] breeds conflict here as everywhere else One set, of martinets, would leave nothing to nature, but would prescribe study and behaviour minutely for every minute of the day, they might as well put the children into strait waistcoats, or Chinese women's shoes, or strangle them straight off Another set, of libertarians, would leave every thing to nature, especially in matters of religion, why then teach them even the other three r's, why even feed and clothe and suckle them at all, should they not be left to do all that too for themselves, why restrain liberty and check spontaneous activity in these matters? "Follow the middle course and shun extremes"—this is the solution of this as of all other problems[3]

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[1] In the extracts from the writings of a living psychologist of note Adler pp 203 4 *supra*

[2] आश्रयेत् मध्यमा वृत्ति अति सर्वत्र वर्जयेत् ।

Compromise allays all conflicts The World-process is one vast compromise between endless opposites, and reconciling ideals are the heart of Religion

Besides the adherents of warring creeds, there are many who would teach morality without religion, because they hold religion to be a spiritual disease or at best an illusion of the childhood of humanity which should disappear from modern life (They) would exclude religious instruction upon the principle which would normally be thought to make its presence in a school essential—for they deny that it represents a factor of vital and enduring value in the life of nations (Yet) even these intransigeants live by a faith which sees supreme value in certain ideals, recognises that these ideals demand service, and has some influence in 'cleansing the inward parts'

If it be granted that any such faith must be called religious because it is of the essence of all true religion, then the doubt, whether the general principle of the curriculum applies to religious instruction, disappears, for it must be admitted that religion in this wide sense is one of the cardinal factors in the maintenance and development of human communities, and therefore that religious instruction must necessarily be a factor in the school society [1]

Happy indeed were humanity if religion were only an illusion of its childhood Unfortunately it is only as little or as much an illusion as pain and death If and when 'adult' humanity, in its 'modern life,' becomes clever enough to abolish these, or thought ful fear of these, then it will prove clever enough to abolish religion also Healthy animals do not, or at least do not seem to, need or have any religion, it is true But neither do they

[1] *Enc Brit*, *Ibid*, p 966

seem to need or have any science, art, philosophy. They are not thought-ful, they do not look before and after and pine for what is not! If we must have *libraries and laboratories and studios*, we must have temples and churches and mosques too. And the intransigeants who would teach morality without religion, have to remember that morals are now no more, or no less, immutable and indisputable than religion, and that the only firm foundation for morals is metaphysics, which is the essential basis of religion, and, forsooth, of all science, too

We have seen before that the modern psychologist sensibly recommends[1] that the national or social ideals should be so broad as to be able to accommodate all variations of 'fashion,' of superficial forms, conventions, ways of living, rites, ceremonies. But he has not tried to specify any himself. Yet, if the elder generation is to shape the development of the younger in accordance with its own ideals, it ought to visualise these as clearly as it can. The ancients seem to have specified them, in Greece rather indistinctly perhaps, in India more precisely and in such a way as to fulfil the condition of accommodative breadth and all-comprehending elasticity also, at the same time[2]

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[1] Page 204 *supra*

[2] See *Indian Ideals of Women's Education*, by Bhagavan Das, pp 5 11 (Adyar Pamphlet Series)

far as this is in some degree achieved it is Beauty Whatever helps in realising it has instrumental Value Goodness has supreme Worth Beauty has supreme Value Goodness cannot be effectively realised without Power Beauty yields Joy which is its subjective aspect Nothing has value that has not some degree of Reality Reality, rightly apprehended, is Truth These would seem to be the fundamental Values All others are, in various degrees, instrumental The complete or ultimate Good would thus be found in apprehending the Truth that Love and Power give Reality to Beauty and Joy Thus all the six aspects of Value would be included in the conception of a cosmos

This extract is only illustrative Hundreds of philosophers in the west have discussed the three main ideas, of the True, the Beautiful, the Good They have all said more or less good things But obscurities seem to be left behind Approaches are made, but the central fact is not grasped The *highest Good, the goal of all goals is to be like God*, the absolutely Good, but how, why, and what is the absolutely Good? Why are there three Values, or six Why not more or less? And why these particularly and not others?

Does the old Indian way of thinking throw light upon the dark places and help us to grasp the central fact? Let us see

Always, in the last analysis, speaking most generally, *only that is valuable which is desirable*, and only that is desirable which is pleasurable, and only the free, voluntary, play of the Self, Notchecked by any-Other than the Self, is pleasurable Therefore the only Value Ideal, End is Joy, Happiness,

Pleasure—however we may call it To the man on the point of death with starvation, an ounce of life-preserving nutritive liquid food is infinitely more valuable than millions upon millions of gold coins and gems and jewels If given the choice, he would certainly choose the former above the latter, and instantaneously. The moment after he has taken this ounce of food, the next ounce becomes reduced to its market value, and the man will probably prefer even a single gold coin, which could buy many such ounces, to that next ounce The economists recognise this fact, and yet is it not very ir-rational? Reasoning starts from, is based upon, facts, premises, which are non-rational, psycho-physical, facts arbitrarily created by the Self-willed wilfulness and lordliness of the universal, meta-physical, Self, which is the One, the Only, the Absolute God, ab solved-ly, eternally, infinitely Good and Beautiful and True, and yet is sensed by every one of us who can self-consciously utter the words 'I' and 'We' This Universal Self, Param-ātmā, when individualised as jīv-ātmā, manifests three aspects or functions, knowing, desiring, acting, which are recognised, in varying terms, by western psychology also The object of knowledge is Satyam or Shāntam, True or real or steadfast as discriminable from the false or unreal, of desire, Priyam or Sundaram, the loveable, the lovely, the Beautiful as contrasted with the undesirable, the ugly, of action, Shivam

or Hitam, the peaceful, the beneficial, the sympathy-promoting, the philanthropic, the Good and right and righteous Joy, ānanda, bliss, is the fulfilment of the Self's desire, therefore of the Self itself, is, as it were, expansion, aggrandisement, magnification, multiplication of It, it corresponds with Beauty So Reality corresponds with knowledge and truth So Power with action and good That which is distinguishable by the individual self as the good, or the beautiful, or the true, is all-One in the Supreme Self as Omnipresence-Omnipotence Omniscience, Sat-Ānanda-Chit, in the Supreme Self [1]

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[1] *For detailed exposition of these matters especially the significance of the thought I Not Another see The Science of Peace The Science of the Emotions The Science of Religion or Sanātana Vaidika Dharma The Science of the Sacred Word or The Pranava Vada and other works by the present writer* But some brief Samskrt texts may be quoted here to support the text above for the sake of the reader who has not time to look into those books

सर्वेऽपि दुःखाद्भयमुद्विजन्ते, सुखे च सर्वेऽपि सदा रमन्ते । *Mbh.*

सुखानुशयी रागः, दुःखानुशयी द्वेषः । *Yoga sūtra*

इष्टसाधनत्वप्रहपूर्विका प्रवृत्तिः, अनिष्टसाधनत्वग्रहपूर्विका निवृत्तिः ॥

सुखमिष्टम्, दुःखमनिष्टम् ॥

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् । *Manu* iv 160

सत्यं प्रियहितं च यत् । *Gita*

शान्तं शिवं सुन्दरम् । शान्तं शिवमद्वैतम् । *Māndūkya*

सच्चिदानन्दं ब्रह्म । सर्वव्यापी, सर्वशक्तिः, सर्वज्ञः ॥ *Upanishats*

Such is the why and the wherefore, the philosophy, the shāstra, of this triad of fundamental and intrinsic values, ideals, desirables But for the practical purposes of vyavahāra, daily life-conduct, the triad has been put into other forms and words From this standpoint of practical life-conduct, which combines, oversees, occupies and utilises all other points of view, cognitive or scientific, desiderative or æsthetic, and active or ethical (—philosophical, religious, artistic, political, economic, civic, domestic, etc, may be said to be forms and aspects of these three—),[1] the triad reappears as dharma, artha, and kāma, and the summation and fulfilled perfection of them all, and yet also a transcendence and abolition of them, as moksha, which is emancipation from all sense of smallness, limitedness, separateness and consequent fears and sorrows, moksha which is the goal of all goals, the *summum bonum*, the realisation that the individual self is not only like but identical with God, the Supreme Self, and therefore one with all beings and with all the World-Process which is the garment and the manifest body of God

Dharma-Virtue is Truth in action, is the doing of Good to others, the doing of good deeds, the

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[1] सर्वे भोगा राजधर्मे निषक्ता. सर्वे योगा राजधर्मे प्रसुता ।
सर्वा विद्या. राजधर्मे प्रसिद्धाः सर्वे धर्मा राजधर्मे प्रविष्टाः ॥

MBh., Shānti., ch. 63

doing of Justice, the performance of Duty, the observance of Law, human and divine, *i e*, natural, based upon ascertained knowledge of facts, realities, physical and superphysical, material and spiritual Artha-Wealth is the means, the materialised Power, of Goodness, which is the relieving of pain and the promotion of pleasure all around Kāma-Joy, the pleasure of fulfilled desire, is the achieving, the finding, of Beauty in the living form as well as in the comparatively inanimate objects of all the fine arts Moksha, by recovery of the lost memory of the oneness of the small with the Infinite Self, is the finding of the Truth of all truths, the Reality of all realities, the Beauty of all beautiful things, the exhaustless treasure house of all riches, the philosopher's stone, the elixir of life, the horn of plenty, the wishing-tree, the magic wand, all at once All is in the Unconscious Supra-Consciousness, the Universal Self, and since myself is one with that Self, whatever belongs to any self belongs to me, belongs to each self When this memory has been recovered, all duty has been fulfilled, life's work done, the final peace found [1]

More concisely (i) Joy of the embodied life, subserved and refined by the Wealth produced by science and art, and governed and guided by *Duty prescribed by Law*, and (ii) *Joy of the Spirit*,

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[1] नष्टो मोह स्मृतिर्लब्धा । तस्य कार्य न विद्यते । कृतकृत्यश्च भारत । शश्वच्छान्तिं निगच्छति । etc *Gita*

born of the assurance of immortal ab-solution from all limitations—these are the ends of human life—broad enough to include all variations in the ways of living and the forms of civilisation.

Such, then, are, or, according to the ancient thought, ought to be, the fundamental values, the ideals, the ends of life—life individual and life social Therefore, the two ought to be so planned and organised as to provide the greatest facility for each individual to attain them. And the system of education should especially be so constructed as to develope in the new generation the faculties (which, etymologically, are the same as 'facilities,' abilities) for attaining them

As another western writer,[1] repeating the Greek ideas, says

> There are three great questions which in life we have over and over again to answer, Is it right or wrong ?, Is it true or false ?, Is it beautiful or ugly ? Our education ought to help us to answer these questions

Not only to answer them, we may add, but also to secure the right, the true, the beautiful, to the best of our own capacity, for ourselves, and help others to do the same also

Since individual and society are related as part and whole, individual life and social life are obviously interdependent, and the education of the young should necessarily keep in view the nature, the structure and the ideals of the society in which

[1] Avebury

the younger generation has to play its part when adult The intense appreciation, of this interdependence of the two, by the ancients, shines out in their reverent and urgent recognition of the three congenital social debts of the individual, and their emphatic insistence on the due discharge of them by each individual Glasses in the form of modern language may help to throw into relief the significance of the old words, now grown dim with the dust of millennia, for those who might not otherwise see it readily

So far as any conception of education (of the individual) can give guidance to the actual process (of the perfect of life) it must be relative in every way to the state of development of the society in which it is given Educational theory must always be more or less *paido* centric—that is, must focus its attention in the first place upon *the single child* and upon *the gifts and powers* which make him educable, but in its recent trend it goes beyond that and tends to regard *the perfection of the individual* as the proper end of educational effort This does not imply a disregard of social claims or point towards social disintegration the view is that *the best forms of communal life* will be fostered by an education which regards social relations as a necessary medium for the development of the higher stages of individual life rather than something to which the claims of individual development must be subordinated Comparative psychology anthropology and the psychology of primitive races bring into relief the necessity of relating instruction to *the actual needs and conditions* of life of a people and the influence of differing *mental backgrounds* upon the *attitude* of men towards their fellows and towards nature Education aims at conserving and perfecting the life of the community but that life is nothing other than the life of its individual members In an ideal community there would be *complete identification* between the interests of

*every unit and the whole*, but history records no ideal communities In practice there are always divergences, leading to exploitation here and sacrifice of development there[1]

It seems that all that such writers wish to say (and in a not very clear way, perhaps, may we say?), and more besides, and in a more explicit and completed form, is contained in the details of the ashrama-dharma and the varṇa-ḍharma, and in their interweaving as warp and woof

Western history may record no 'ideal communities,' nor even, perhaps, any which had at least placed before itself a definite ideal No doubt, it has been said, as by Hegel, that Judaism was a religion of sublimity, a cult of wisdom and might, the Greek religion, of beauty, the Roman, of expediency, but it does not appear that these were consciously held ideals, and deliberately tried to be lived up to, to and by the peoples concerned, the philosopher infers them, reads them into their civilisations Indian history, on the other hand, patently records a community which has not only evolved and defined clear ideals, but has also tried to live up to them consciously, and, more, is continuing to do so, to-day, under our eyes, in profession, however much it has, in practice, perverted and distorted them, and forgotten their intimate connection with the philosophical and psychological

[1] *Enc Brit*, *Ibid* pp 965 968 The extracts from Adler at the end of the preceding chapter are to the same effect

principles of Ātma-vidyā and Adhyātma-vidyā which underlie them and without which they can never be justly understood

## Unchanging Principles and Changing Details

Some, even very thoughtful persons, sincerely believe that it is impossible to "read Manu for practical guidance to-day" This opinion is easy to understand in view of the current practices of Hinduism and their perversion and distortion of Manu's injunctions The opinion is true also, in another sense, *viz*, that in view of the greatly changed ways of life, exactly the same forms and details cannot be followed as are contemplated in the available recension of Manu But because we cannot read him for 'practical' guidance, in respect of changing details, it does not follow at all that we cannot read him, and very profitably, for *theoretical* guidance, in respect of permanent *principles* The fundamental facts and laws of human nature form the permanent skeletal system of his Code, details of forms are as the changing surface tissues Obviously, there is nothing said in Manu as to how we should behave on a railway train, or a steamship, particularly, but the principle, which is mentioned, that certain observances may be relaxed on journeys, will apply, whether the journey be by bullock-cart or by luxurious railway saloon The daily cleaning

of the teeth is a necessary item of personal hygiene, but we may substitute a bristly tooth-brush for the old fashioned twig of tamarisk, if city-life makes it more convenient Some geography and history, itihāsa-purāṇa, must be learnt as part of general education, but new text-books may well be used if they are up-to date, accurate, more interestingly written The four aims of life must be pursued in all ages, but the details of the ways of pursuit may well differ, from age to age The fine arts must be cultivated, but music may be drawn from the vīṇā or the piano, at option Society must be organised into four main classes, but they may be, and indeed now had better be, called by other appropriate names, for the old names have acquired very bad and almost inseparable associations of rigid heredity So with the other triads and quartettes of essential human facts mentioned before[1] They constitute the unchanging elements which manifest in ever changing forms

A western critic, of exceptional power of wide observation and generalising grasp, in his day, has said of *Manu*.

> It does not represent a set of rules ever actually administered in Hindustan It is in great part an ideal picture of that which in the view of the Brahmins *ought* to be the law[2]

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[1] See pp 85 87 *supra*

[2] Maine *Ancient Law* p 17 It may be noted here in passing that because this ideal which ought to be the law is based on the Science of the Self and has been

But this is only very partially true. The scheme *was* law under the Hindū kings of India, was altered in part by some Buddhist and Jaina kings, and was restored imperfectly by subsequent

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taken to heart all over India, together with the Samskṛt language in which it is embodied therefore have the Indian People possessed, from time immemorial, that peculiar spiritual, religious, cultural and social *Unity* (of which the unity of the very diverse races of Europe, in the mediæval ages, under the so called Holy Roman Empire may be said to be an example *also*) *which* invisible to the careless, or the biassed, interested, and prejudiced, view, amidst the vast superficial diversity, is yet an undeniable fact and a far stronger fact than mere artificial political unity This is being recognised more and more clearly by the more thoughtful foreign observers Manu's Ideal is to the ever changing individuals and families, tribes and clans, castes and sub castes nations and sub nations races and sub races, speaking a dozen main and hundreds of minor living languages, who make up the vast body politic of the Indian People, even as the soul is to the cells, tissues, organs systems and limbs of the living organism *For a historically unknown number of centuries*, nay, millennia, it has been absorbing and assimilating and Aryanising the raw material that has always been coming in, by assigning to its components their proper places in the great Social Organisation of the Four natural Estates of the Realm of Civilised Humanity That living soul that Ideal had, it seems, lost much of its vital power by the time the Arab and Afghan invasions began Since then the process of assimilation has been giving way more and more to a process of consumptive disintegration and steady loss of weight because of the loss of digestive power possessed by the philosophical *principles* of the scheme which principles have for long been neglected and cast away, while the dead and therefore disease breeding forms have been retained and clung to, with the addition of a suicidal touch me-not ism and *exclusiveness* in place of Manu's *inclusiveness* *If* these principles *are duly taken again into the body-politic* like ozone and medicinal spring-waters and alterative medicines, a nature-cure will be effected the assimilative power will be renewed the whole system rejuvenated and all the races of the

Hindū kings Even to day some small and more or less deformed parts of it are law The practice or enforcement of it must, of course, have always been imperfect, and is now very greatly so But the practice of which law—the most modern and up-to-date—is perfect? No ideal can ever be actually reached and grasped by the real It is much if it is clearly visioned and even distantly approached Knowledge is power Vision of the Goal is half attainment The varṇa-āshrama scheme is an ideal which completely identifies "the interests of every unit and the whole" and thereby makes true, that "the life of the community is nothing more than the life of its individuals," what otherwise is not exactly true, for a whole is something more than a mere addition together of parts, it is not only a collection but also a collecting power, a connecting thread or link, not only a mass of some billions or trillions of cells and tissues, each with its life, but also an organising soul, thread-soul, group soul, over-soul, with an individuality of its own The ideal is that each human being should be in rapport with the whole state or community, and reflect the larger life in his smaller one, as each ray bears and each dewdrop wears the image of the whole sun

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earth could be taken into it and assigned their appropriate positions—w th all the r creeds pract cally undisturbed and only their educational polit cal econom c and industrial arrangements comparatively sl ghtly modified and largely regular sed

## EDUCATION AS RECONCILER OF EGOISM AND ALTRUISM

The "focussing of attention upon each single child," and "upon the gifts and powers which make him educable," "the perfection of the individual," is *the evolving and fixing of his true* varṇa, his natural vocational class, is the ascertaining of his swa-dharma,[1] his natural aptitude and duty, and is the giving to him of the fullest opportunity of the best self-expression in the successive āshrama-s, stages of life "The best forms of communal life," or rather the form which includes all the best forms, is, it is suggested here the varṇa scheme of social organisation of Manu, which gives to all gifts and capacities their proper place and their best chance "The actual needs and conditions of life," in their best and most ideally desirable form, are enunciated by Manu in his four ends of life, four stages of life, four classes or types of human beings The noblest "mental background," clearly spread out behind his laws by the Primal Lawgiver, is the abheḍa-buḍdhi, the ever-present sense of the Transcendant as well as Immanent Unity and Fatherhood of the Self, of the organic unity and continuity and Motherhood of all Living Nature, of the solidarity and Brotherhood of Mankind and, indeed, of all *living things and beings, because of their*

[1] *Gītā* II 31 33, III 35, XVIII 47

Sonship to that Father and that Mother. Science and philosophy, in the west, are approaching ever more closely, this greatest of all facts. When it has been clearly recognised, then the significance of Manu's injunctions will shine forth of itself.[1]

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[1] Conflicting, nay mutually quite contradictory, as are the reports received in India through the English press, as regards what is taking place in Russia, some decrying wholly some praising greatly, it is naturally difficult for one, without other and more reliable sources of information, to make up his mind as to what the truth is. Still, the general rule, that the truth is in the mean between extremes, may be presumed to hold good here as anywhere else. To illustrate how the Oversoul of Humanity is endeavouring to develope abheda buddhi, the sense of solidarity, 'non separateness' (which is, philosophically more accurate and significant than 'unity,' because it indicates diversity as well as transcendence of it by, subsumption of it under, unity), in civics and politics and economics, though probably with many errings by excess as yet, the following may be quoted from a recent writing (October, 1930) by Mr C E M. Joad, an author of some note on politics and philosophy, published after a personal visit to Russia

"The achievement of the Bolsheviks is that they have been able to mobilise an enthusiasm for peaceful endeavour and the work of construction, which, among all peoples both past and present, has hitherto been aroused only by fighting and the work of destruction In England, on the whole, young people work and play because they must, only for their own hand, in Russia, they feel that they are engaged in business which is not only *their own* business, but which they know to be *the business of all Russians*, and which they hope and believe will one day be *the business of the whole world*" The *rights* in āshrama dharma are 'one's own business'; the *duties* in varna dharma are 'the world's business'. Thus are egoism and altruism, competition and co operation, individualism and socialism, driven in team, by the Old Scheme The modern world may also, by true socialism, like Manu's, *organise for peace*, as it has been doing for war.

## EDUCATION AS MAKER OF THE GENTLEMAN

What Jowett and James[1] and other western philosophers of note have said, about the object of education being to evolve a man into a gentleman, so that he reacts and responds rightly to every demand made on him, in any and every situation—all that is contained in the single word dvi-ja, "twice born," which James also uses, and which is naturally known to Christianity also,[2] as to every great religion, in some form or other, as "re generation," the fruition of "conversion" The Samskṛt word ārya has the same connotation as the English word gentleman, with an added touch of "seniority", "nobility", in various respects

## BEHAVIOURISM

Even at the risk of over laboring the method, we may illustrate the old ideas by quoting the views of yet another distinguished educationist and philosopher of the far west

Thought is an organ of response it is an instrument of *behaviour* *Thinking* begins not with premises but with difficulties and it concludes not with a certainty but with an hypothesis that can be made true only by

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[1] *Talks to Teachers*

[2] Verily I say unto you except ye be born again ye cannot enter the kingdom of heaven *Bible* Another reading is Except ye be converted and become as little children"

the *pragmatic* sanction of experiment The Spencerian definition of education as the adaptation of the individual to his environment must be replaced by the practice of education as the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities Since the *individual* is to live in a society, he is to be studied as a *citizen* not as a *solitary* self or soul *Faith in Education* as the soundest instrumentality of social, political, and moral reconstruction, is justified by this illimitableness of human growth . Our difficulties to-day are the difficulties of a chaotic adolescence and the disproportion between our powers and our wisdom Physical science has for the time being far outrun *psychical* With tremendous increase in our control of nature, in our ability to utilise nature for human use and satisfaction, we find the actual realisation of *ends* the enjoyment of *values*, growing unassured and precarious [1]

The words italicised in the above quotation furnish the points of contact with the ancient thought All knowledge, says the Mīmāmsā system of philosophy, without contradiction by any other, but only an important supplementation by the Vedānta, is intended to be utilised for action Theory is tested by practice , scientific hypothesis

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[1] *Enc Brit Ibid* art 'Dewey John Prof John Dewey is to day the leading philosopher of the U S A and head of the Department of Philosophy in Columbia University At the present time there can scarcely be too much mutual transfusion of mental blood between east and west , scientific, from west to east to relieve the latter s anæmia , spiritual, from east to west to replace some of the latter s unhealthy liquids toxicated with the poisons of excessive sensuosity Translation of the best thoughts of each into terms familiar to the other, and thus creating conduits as numerously as possible would help that process of transfusion.

by correct prediction An ounce of good practice *is better than a ton of barren theory* They who *do* rightly also, are better than those who simply *know* rightly The proof of the pudding is in the eating By their acts are men judged Martyrdom witnesseth faith The above quotation is only comment on these aphorisms Education should be purposive, pragmatic, directed to the achievement of the four ends or values, which achievement is possible in and through social life Therefore education should develope the student into a good citizen, with an appropriate vocation, varṇa The individual is not only a self, a soul, an 'I,' but also a 'we' Education comes first in the scheme of life[1] A good education is the indispensable basis of all other good things If prevention is better than cure, promotion of virtue is better than prevention of vice Moral culture is far better than penal codes Inner law, implanted by right education, makes outer laws unnecessary Psychical science, psychology, philosophy, must ascertain the ends, the values, and, thereby, govern education and

[1] India's famous Poet Rabindranath Tagore has recently (in October 1930) declared this ancient Indian belief to a great audience in Moscow as the papers report I believe that all the problems of humanity may be solved by education Our poverty, epidemics industrial backwardness and mutual struggles which make our life so difficult are explained by the pitiful condition of our education I came to your country to see how you are trying to solve this problem The little I saw convinced me that you have worked miracles in a short time "

all other activities.[1] Dewey's attempt to controvert Spencer is uncalled for. He does not really mean anything different. Reconciliation of views is always possible to persons who do not answer to the German student's definition of his professor as "a man who is of a different opinion". One must obey nature's laws to be able to control her. One must adjust oneself to the environment a good deal, before one can control it somewhat. The culmination of this idea is thus stated anciently:

He who identifies himself, his individual consciousness, with Me, the Universal Consciousness, all siddhis, all powers over nature, wait upon him obedient[2]

Such western writings, thus, are only commentaries on Manu's few but deeply significant words, and all that is of value in those writings

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[1] सर्वमपि ज्ञान कर्मपर, ऋते आत्मज्ञानम्। फलानुमेया: प्रारम्भा:। आचारहीन न पुनंति वेदा:। सर्व वेदात्प्रसिध्यति। न ह्यनध्यात्मवित् कश्चित् क्रियाफलमुपाश्नुते। कृतबुद्धिषु कर्तार: कर्तृषु ब्रह्मवेदिन.। धारिभ्यो ज्ञानिन: श्रेष्ठा: ज्ञानिभ्यो व्यवसायिन: ॥

The view of Prof Kilpatrick, head of the Department of Education in the same Columbia University, has been quoted in *Indian Ideals of Women's Education* (Adyar Pamphlets Series) "Tell me what sort of civilisation you want and I will tell you what sort of education you should give' In other words, 'Make your *ends* clear' 'Only a science which is directly related to life is a science," said William James, "and to the life after life" might be added on behalf of Manu

[2] जितेंद्रियस्य युक्तस्य जितश्वासस्य योगिन:।
मयि धारयतश्चेत उपतिष्ठति सिद्धय: ॥ *Bhāgavata*, XI, xv, 1.

will probably be found to be either explicit or plainly implicit in them, together with much else, in the shape of extensions of legitimate consequences to distant reaches, and supplementations and completions with final conclusions of far-extending character

## Education as Teaching Disciplining-Training

In the more limited sense, then, Education, shikshā, teaching, adhy-ayana, study, adhyāpana, instructing, is the process of teaching-disciplining training, intellectual moral-physical or cognitional-emotional actional, whereby a member of the new generation developes to the fullest extent possible to him, his natural varṇa, and becomes fit to take his proper place in the life of his society, and go through the remaining three āshramas successfully in accordance with his true varṇa *Connected words are* upa-nayana, guru-kula-vāsa, vraṭa-bandha, and brahma-charya They will be dealt with in due course

## Shikshā-Adhyayana

Shiksha *comes from the root* shikṣh, *to* learn, and also to teach[1] It is allied to the roots

[1] Quite possibly the English word teach is allied to shikṣh through the German *zeigen* to show and the Latin *docere* to teach

shās and shams, to teach and to inform But the root of the root seems to be shak, to be able, to have power, ability, might (*might* do, *may* do, *can* do, has the might to do a thing, also, can, can-ning, con-ning, cun-ning, knowing how to do, 'knowledge is power') Shiksh, in the sense of 'to learn,' would be 'to wish to have ability, in the sense of 'to teach,' would be 'to cause to have, to develope, ability' The English word 'educate,' from *e*, forth, and *ducere*, to lead, has the same sense of leading forth, bringing out, ability Adhyayana, (from adhi+i) means 'going very near,' 'approaching very close' The English words 'under-standing,' 'grasping,' 'com-prehend-ing,' 'ap-prehend-ing' (*prehendere* to seize), per-ceiv-ing (*capere*, to take), are all similar words So too the other Samskṛt words, 'upa-labh,' to gain, to obtain, ava-gam, to come up to, to find, ni-gam, to go up to very close and with certainty, which all now mean to know, to perceive, to ascertain, to become sure of[1] Things and thoughts, re-als and idea-ls, concrete and abstract, outer and inner, mental processes and material processes, body and soul, define and give shape to each other[2] Adhyayana may be more fully and specially interpreted thus

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[1] बुद्धिरुपलब्धिर्ज्ञानमित्यनर्थान्तरं । *Nyāya sūtra*

[2] स्वव्यञ्जकाञ्जना. । *Yoga bhāshya*

That course of study, discipline, training, which developes the power to first understand and then attain what is good and desirable and what is best and most desirable—that is true Education Virtue, riches, enjoyment—these are good and desirable, inner freedom of spirit from all doubt and all fear, moksha wherein selfishness and the sense of separate individuality are annihilated, and at-one ment with all and universal love and performance of philanthropic duty reign supreme—that is best and most desirable, fear is from and of another, to be small is to be unhappy, therefore to be the only One-Without-Another, to be the Greatest without a greater, to feel that all is I, is Bliss without compare, is best and most desirable, and that which enables the human being to attain these—that is true Education [1]

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[1] अधिकं यद्यदिष्ट स्याद्यद्बलेन तदीयते ।
बुद्धयते, प्राप्यते चैव, तद्धयेताध्ययन स्मृतम् ॥
धर्मश्चार्थश्च कामश्च त्रिवर्ग इति निश्चित ।
यद्बलेनोपलभ्येत तद्धयेताध्ययन स्मृतम् ॥
परम पुरुषस्यार्थ परमात्मेत्युदाहृत ।
यद्बलेन निगम्येत तद्धयेताध्ययन स्मृतम् ॥
द्वितीयाद्वैभय यस्मात्तस्मात्साध्याऽद्वितीयता ।
नाऽ पे सुख, सुख भूमा, भूमा नान्यस्य दर्शनम् ॥
तस्मादनन्योऽनपो वै भूमा साध्यतमो मतः ।
यतोऽधिगच्छेद्भूमान तद्धयेताध्ययन स्मृतम् ॥

A Christian writer has well said 'The battle of the mind [intellect] is great of the emotions greater, of the will greater still but the battle of the self is decisive. Do we hold to it or do we let it go? Let it go let in God In Samskrt thought we would say, the will is the aham kāra the essence of the small self the separate individuality *My* will not Thine", moksha is on the contrary Thy will not

## UPANAYANA-VRAṬA-BANDHA

The significance of upa-nayana, at which the Ārya boy receives the yajña-upa-vīta, 'the triple sacred thread,' magnetised, protective, reminder of many vital triads, may be expounded thus:

The impressive rite, prescribed by holy scripture, in which the child is ceremoniously conducted (nayana), by the parents, near (upa) to the teacher of known wisdom, virtue and learning, in order that he may be led by that teacher near to Brahma, the Supreme; the rite wherein the child says to that teacher, 'I offer myself to you reverently (upa-pra-nayāmi) that you may cherish me as a father, and lead (naya) me to the Supreme Knowledge,' and the teacher promises to him, 'I will do

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mine"—the will of the Universal Self, not my individual self; it is to let go the small self and let in the Infinite Self Another Christian contrasting nishkāma karma and love, says "One is bad psychology and poor religion; the other is good psychology and supreme religion 'For the greatest of these is love' Nishkama karma has the framework of making others suffer the battlefield (*vide Gītā*), love has the framework of suffering for others, the cross" Such views are not unnatural. The writer, probably, has judged not merely by the letter but by the spirit shown in the practice of the professed Vedāntists also That practice is undoubtedly the reverse of what it ought to be, and the selfish spirit behind it has led to 'rationalisation' (in the psycho analytic sense) and perverse interpretation—for 'the wish is father to the thought' But then, Christianity has been similarly misjudged. "By their fruits shall ye know them" The Great War of 1914-18 was many times worse than that of the *Gītā*, and *every* belligerent quoted the Bible and appealed to God, and the priests of each blessed him The Vedānta provides for *both*, the Sword and the Cross, each in its place; the *defensive* (and not offensive) Sword for the kshaṭṭriya and the householder, the Cross for the brāhmana and the sannyāsī-anchorite

so , that vrata-bandha mutual vow, is known as upa-nayana'

## BRAHMA-CHARYA

Brahma-charya is a most deeply significant and comprehensive word It is the technical name given to the first āshrama, or stage of life, devoted to education It has also come to mean 'a course of study and discipline,' and especially 'continence'. Etymologically, it means the charya, the 'pursuit,' of Brahma, the course of 'conduct' which accords with the finding, gathering, storing, realising of Brahma And Brahma

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[1] वेदोक्तकर्मणा येन समीप नीयते गुरो ।
बालो वेदाय, सस्कार त तूपनयन विदु ॥
शुद्धशीलकुलस्योप गुरो पुत्रस्तु नीयते ।
पिता ब्रह्मोपनीत्यर्थ यत्, त तूपनय विदु ॥
बालो वक्ति, स्वमात्मान प्रणयाम्युप ते गुरो ।
यथोप ब्रह्म मा नीया पितेव परिपालयन् ॥
आचार्य प्रतिजानाति ब्रह्मोप त्वा नयाम्यहम् ।
अन्योऽन्य व्रतयधो यस्तु त्वेवोपनय विदु ॥

The *Upanishads* contain such expressions as उप त्वा नाये, यस्यनासि तेन मापसीद, उप-इयाय, उप अयानि, उप त्वा यानि, उपेयात। etc, all in the sense of approaching a teacher to ask for and receive knowledge Upa ni shat is so to say the climax of upa nayana it means sitting very close to the teacher to hear the final secret उप-आसन is constant attendance worship

means (i) the Supreme, Eternal, Infinite Self, (ii) the Veda, Holy Writ, the Science of the Infinite Self and of the principles and laws of that pseudo-infinite World-process, World-order, which is included in that Self, (iii) the seed of life, the sperm-germ, wherein is the potency of infinite self-multiplication Bṛh means 'to expand' infinitely, to be vast[1]

He who has accomplished brahma-charya, completed education, successfully, who knows the heart of the Veda, the Secret of the Supreme Self, he is the person fit to lead armies, or guide the rod of justice, or be the sovereign ruler of nations, for in him the individual has become one with the Universal, wherever he may be, whatever the walk of life he may be treading

In him has been achieved, in the words of one of the western writers quoted before, "identification between the interests of every unit and the whole",

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[1] शुक्र ब्रह्मसनातनम्। बृहत्वाद् बृंहणत्वाद्ब्राह्मऽमेव ब्रह्मेतिगीयते।
यदिच्छतो ब्रह्मचर्यं चरति तत्ते पद संग्रहेण प्रवक्ष्ये। ओमित्येतत्।
*Katha* and *Gita*

ब्रह्मचर्येण होवात्मानमनुविंदते। ब्रह्मचर्येण होवात्मानमनुविद्य मनुते।
वस ब्रह्मचर्यं। *Chhāndogya*.

ब्रह्मणि वेदे आचरति स ब्रह्मचारी। Sāyana *Atharva Bhāshya* Kānda XI, Ch. iii sakta 7 mantra 1

रोनाधिपत्य च राज्य च दण्डनेतृत्वमेव च।
सर्वलोकाधिपत्य वा वेदशास्त्रविदर्हति॥
वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन्।
इहैव लोके तिष्ठन् वा ब्रह्मभूयाय कल्पते॥ *Manu*, xii 100 120

in him has "the dewdrop slipped into the shining sea" in such a way that "the shining sea is in the dewdrop held"[1] Such is the perfect ideal of Education

For practical purposes, we may say that the answer to the question, What is Education?, is that education is the educing, developing, and training to good uses, the natural powers of the head, heart, and limbs, *i e*, the cognitive (sensor and intellectual), emotional, and actional (volitional and muscular) faculties, of the educable, in such a way that they may become able to take care of themselves and their families and dependents, and to serve their society, spiritually and materially, so as to secure for themselves and help others to secure, as far as possible, the greatest happiness here and hereafter, by achieving the four specific ends of life[2]

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[1] Compare the Sufi-s

Ilm i Haq dar ilm i-sāfī gum shawad
In sukhan kai bawarc mardum shawad
Ilm i Haq nuqt ast wa ilm i Safi khat
Az wujūd ō nuqt bashad bid-i khat
Maulana Rumi, *Masnawi*

*I.e* *The Omniscience of God is held confined*
Within the v sion in the Safi's mind
Who will believe this marvel? But few can!
He who knows it he is the perfect man!
God s Consc ousness is an Infinite Point
Man s is a Line of points joint after joint

[2] Herbert Spencer in h s essay on *Education* has emphas sed this aspect of Educat on as enabling persons to help themselves as well as others—which is only another and very

## (ii) WHAT FOR IS EDUCATION?

The next question, the "What for," the "Why," the purpose, aim and object, of education, is answered already by what has been said above The nature of a thing, its dharma, its characteristic constitution includes its purpose, its karma, its duty, its final cause, its 'destiny' The end is already present in the beginning, the final cause is also the first cause, the alpha and the omega are one, the seed-root becomes the seed-fruit and the seed-fruit becomes the seed-root All interrogatives are answered when the What is answered Even the Why of the World-process, the World-order, is answered, when the What, the Nature, Sva-bhāva, Prakṛti, of Purusha, Param-Ātmā, Brahma, wherein the World-process lives and moves and has its being, has been explained The Why is the stimulus which leads to the understanding of the

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ample and useful way of indicating the inseparable connection between the individual and society chāṭur-varṇya and chāṭur āshramya Miss M P Follett in *The Modern State* has caught a good glimpse of this idea (which is indeed a fact plainly visible to even the eyes of flesh if we would but see) of the inseparability of each self from all other selves and has tried to apply it to practical politics Much that is confessedly embryonic and very vague in that book will be cleared up if Manu's scheme is studied in the right spirit That Miss Follett has not been uninfluenced by eastern thought may be inferred from the fact that the Samskṛt word ichchhā will desire is used just once in the book which she also says in one place came by wireless" to her, what ever that might mean.

What In the What are contained all other questions and answers, and out of it they proceed

To repeat The purpose of Education is to teach the educable how the Material and the Spiritual Happiness of Mankind, the Abhy-udaya (or dharma, artha, and kāma) as well as the Nis-shreyas of Humanity, individually and collectively, may be achieved [1]

Such is the great purpose of Education And Education is also the best, finest, and most effective instrument for achieving the purpose It not only gives the knowledge, but developes the will and the skill As already said, prevention is better than cure, and promotion of good is far better than prevention of evil, for it does all the negative work of the latter and super-adds a positive beneficence Manu attaches far greater importance to the ministrant or promotive functions of the State, and herein again to educational ministration, than to the so-called and miscalled constituent or preventive functions

The ruler within whose state the wise virtuous, learned educationist looked up to by many students,

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[1] विद्ययाऽमृतमश्नुते । विद्यया विंदतेऽमृतम् ।

*Isha* and other *Upanishats*

Froebel, a notable western educationist says Education should lead man to clearness concerning himself and in himself to peace with Nature and to unity with God, hence it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of Nature and to the pure and holy life to which such knowledge leads" *Education of Man*, p 57

suffers want for lack of due support, and therefore sound and useful scientific and moral Education starves and decays, that ruler and his whole state will also starve spiritually and materially, and decline and perish before long.[1]

Is it not plain that if science and righteousness are not fostered and spread throughout the country diligently, the people must stagnate, and degenerate into barbarism, and thence into savagery, and 'reel back into the beast'?[2]

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[1] यस्य राज्ञस्तु विषये श्रोत्रियः सीदति क्षुधा।
तस्यापि तत्क्षुधा राष्ट्रमचिरेणैव सीदति ॥ *Manu*, vii, 134

The word shroṭriya may be explained thus,

श्रोतारो बहवो यस्य भक्ताः शुश्रूषवोऽनुगाः।
सद्वृत्तश्रुतसम्पन्नः स श्रोत्रिय इति स्मृतः ॥

[2] Physical scientists themselves are beginning to realise the vast danger of science divorced from morals To quote just one or two as samples, out of scores of expressions of the same opinion in, e g, a journal like the *Scientific Monthly*: "The very advance of physical science has become a menace to our civilisation if our present low social standards persist We must have more tested social knowledge, more social intelligence, and more agreement regarding social problems"; Professor Soddy. "The use of the products of science in war is a monstrous perversion of the purpose of science . . . To bring about right action is the end of science"; Dr. W. P. Taylor *Sc Monthly*, April, 1925. "With all our boasted ingenuity and science we are almost fundamentally ignorant of the character of our civilisation and of its trends. We do not know where we are going The goal, if there is one, seems to be somewhere the other side of nowhere"; Dr. W D Wallis, *Ibid*, May, 1929 The patent goal of modern western civilisation is artha-kāma, money and sense gratification, to day now, at once, "eat, drink, and be merry," "meals, motors, movies," at the expense, with ruthless exploitation, of the weaker

When the virtuous scientist and teacher is lovingly honored and cherished by the ruler, then, by the due performance of his duty of gathering and spreading knowledge and righteousness, the health and wealth and prosperity of people and ruler alike increase, and the average of their lifetime is prolonged Many clans and tribes of Arya warriors (kshattriya-s)—like the Paundrakas, Oudras, Dravidas, Kambojas, Yavanas, Shakas, Paradas, Pahlavas, Chinas, Kiratas, Daradas, Khashas—fell into barbarism because they wandered away into distant regions, taking no learned elders (brahmana s) with them, lost communion with wise men and touch with civilisation, and so gradually dropped and forgot the Aryan conventions of society and rites of conduct and civilised ways of living Study of the wise scriptures, and acts of self-sacrifice, prevent or cure all sins, even the worst The man of the brahmana type is so named because he is verily born with the mission, and for the sole purpose, of realising the Universal Self, Brahma, in his own individual self, of identifying his individuality with the Universal, and, thus personifying the highest dharma in himself, of leading all others to righteousness-dharma also With vows, vigils, and fasts and self-denial of all sorts, to gather elevating knowledge, lay and sacred open and secret, exoteric and esoteric, overt and occult, with incessant diligence, and to give it to all the deserving with equal assiduity—this is the high calling, the mission, and the tapas-asceticism, of the brahmana He who, being qualified congenitally for the status and calling of the twice-born, pursues any other, and from a missionary becomes a mercenary or a pleasure-seeker, he degradeth himself, and becometh worse than a once-born unregenerate shudra, he becometh degenerate together with all his descendants But he who answereth to the calling of his natural birthright and birth-duty, he becometh verily as a father to the whole people, and the divine wisdom that dwelleth in and with him becometh their mother [1]

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[1] उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥

Therefore does Manu insistently brāhmanise his civilisation, found it on Brahma-vidyā and the brāhmaṇa, on Education in brahma and dharma, science and virtue, in inseparable

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तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितै ।
वेद कृत्स्नोऽधिगन्तव्य सरहस्यो द्विजन्मना ॥
शनकैस्तु क्रियालोपादिमा क्षत्रियजातय ।
वृषलत्व गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चोड्रद्रविडा काम्बोजा यवना शका ।
पारदा पह्लवाश्चीना किराता दरदा खशा ॥
उत्पत्तिरेव विप्रस्य मूर्त्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पनो ब्रह्मभूयाय कल्पते ॥
वेदमेव सदाभ्यस्येत्तपस्तप्स्यन्द्विजोत्तम ।
वेदाभ्यासो हि विप्रस्य तप परमिहोच्यते ॥
योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्व आशु गच्छति सान्वय ॥
वेदप्रदानादाचार्य पितर परिचक्षते ।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥

*Manu* vii 136 x 43 44, xi 245 i 98, ii 165 6 8 170 1.

Some of the tribes mentioned in these verses are recognisable to day bearing the same names still others seem to have disappeared or changed names The ancient Greeks and Romans who spoke of the contemporaneous Persians and Carthaginians as barbarians (and Gibbon in his *History of the Roman Empire* has faithfully copied them) seem even in Alexander's time to have thought of the India of their day with less scorn But after the successful Arab and Afghan invasions she fell into contempt and the epithet of 'barbarian' has recoiled upon her from all sides

combination, on wisdom which is knowledge plus philanthropy

But, alas!, the evil selfishness, inertia, and excess inherent in human nature have, in east and west, time after time, clime after clime, made the priest and the king slip insensibly from their high duties into priest-craft and king-craft, one main infernal device of which is to stultify and stifle intelligence by studiously withholding education of the *right sort* instead of spreading it,[1] and spreading demoralising notions, disunion, mutual distrust, selfishness, cowardice, enslaving and spirit-crushing superstitions, and ideas of the 'divine rights' and privileges of priests and kings and capitalists, instead of extensively inculcating their far more divine duties and responsibilities, diligently curing false notions, and uprearing an intelligent, brave, industrious, free, united people How the shifting of the basis of the social organisation, by abuse of power, false propaganda, false education, exploitation,[2] from duties to rights, from responsibilities to privileges, from public servantship to public lordship, from karma-vocation (by 'spontaneous variation') to janma-heredity, turns the economic (caste-) class-system and the political governmental system from a blessing into

[1] *Western history contains many examples*, as also the history of India in the past and under the British régime and in the Indian States

[2] See the extract from the *Enc Brit* at p 233 4 & 241 2 *supra*

a curse, and produces, turn by turn, such monstrosities as brāhmaṇa-rājya, theocracy, sacerdotalism, ecclesiasticism, popery, or kshaṭṭriya-rājya, aristocracy (autocracy, bureaucracy), militarism, feudalism, or vaishya-rājya, plutocracy, capitalism, mammonism, or shūdra-rājya, democracy, mobocracy, laborism—how this happens will be dealt with later Each of these is an abnormality, an excessive exaggeration of one element in that which, when all the elements are rightly balanced, is the ideal Mānava-rājya, homocracy, the rule of the wise man, the philosopher-king, in the sense of the philosopher plus the king *i e*, legislation by the man of philanthropic wisdom, the brāhmaṇa, and execution by the man of philanthropic valour, the kshaṭṭriya. The book, the sword, the purse, the plough—all are indispensable, the book to guide the sword, the sword to guard the purse, the purse to cherish the plough, the plough to feed the custodians of all four But when any one of these shoots beyond its mark, and begins to emphasise its rights and shirk its duties, then the balance of power between the natural classes which make up every civilised society is disturbed, and evils begin Right education is a prime factor in maintaining this balance and keeping the evils at bay Therefore Manu brāhmanises his civilisation, but with many safeguards against the teacher-scientist-priest-legislator developing self-righteousness, spiritual pride,

hypocrisy, luxuriousness, vice, and treason to his high mission

Such is the way of education

## (iii) WHAT IS THE SCOPE OF EDUCATION

The third question is, What is the scope, the subject-matter, of Education? What should be taught?

It may be dealt with in two aspects, the subjective and the objective, that is to say, with reference to (A) the subject, the child and youth, the (adhyéṭā, vidy-ārṭhi, the pupil, who is to be educated, and (B) the objects of study, the things to be learnt, the adhyeya, the vidyā

As regards (A) e-duca tion being the 'leading forth,' the developing, the shikshaṇa, the shakṭi-sampādana, the 'en-abl-ing,' making abler and more powerful, of the natural faculties, we have to consider, (*a*) what are these faculties, and, (*b*) whether we have to discriminate good from bad among them, so as to nourish the former, and eradicate or at least emaciate the latter

### (*A a*) *The Faculties which should be developed*

As to (*a*), we find that man is made up of three main shakṭis, faculties, powers, abilities, of jñāna, ichchhā, kriyā, knowing, desiring, acting[1]

[1] For other names of these three see the present writer's *The Science of Religion or Sanātana Vaidika Dharma* p 31

We can distinguish various systems in the physical body, *ft*, the nervous, the nutritive, and the muscular And there are sub-systems under each, *ft*, the afferent or sensor nerves, the central cells, and the efferent or motor nerves in the nervous system[1] So we may broadly distinguish, in the man as a whole, the triad of physical body, emotional body, and mental body[2], or, in more current words, the physique, the feelings and emotions and will, and the intellect All these need to be duly educated, developed to the fullest extent of the limits set by the natural constitution of each individual *Mens sana in corpore sano*—sane healthy mind in sane healthy body—to create such is the scope of education The time-old sayings of the nations embody the quintessence of the wisdom of thousands of years of experience, new

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[1] More and more minutely detailed knowledge is being gathered daily by the admirable industry of western scientists his in physiology as in other sciences But the terminology is constantly changing The latest terms in neurology seem to be neuron for the nerve unit consisting of a deudrite (afferent sensor in bringing knowledge) an axon (efferent motor out carrying volition and action) and the central portion which will probably be found to be the locus of desire seems to have been called perikaryon sometimes knowledge is probably translated into action in this centre

[2] These may be said very broadly to correspond with the body soul and spirit of St Paul the sthula sūkshma, and karana sharīras or anna prana maya mano maya vijñana maya koshas of Vedanta the karmendriyas sharīra and jñanendriyas of the Nyaya and body heart and mind or limbs heart and head of popular language

discoveries are always proving to be only re-discoveries; and growing science writes anew, fuller and fuller commentaries on those same old sayings.

Health of body and mind, freedom from disease of all kinds, is the one condition of the achievement of all the four ends of life.[1]

There is no dispute that the physical body of the student should be so trained as to grow up well-nourished, healthy, shapely, strong, hardy, active, elastic; and probably none that his mind should also grow up worthy of the same adjectives. But while, in the case of the body, the sense of the

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[1] धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् । *Charaka.*

How truth is common property and not to be copyrighted may be illustrated by the following coincidence of thoughts: "That body is without doubt the most strong and healthful which can the easiest support extreme cold and excessive heat in the change of seasons, and that the most firm and collected mind which is not puffed up with prosperity—nor dejected with adversity", Plutarch, *Lives*, The Comparison of Timoleon with Emilius Paulus" And

सम: शत्रौ च मित्रे च तथा मानापमानयो: ।
शीतोष्णसुखदु.खेषु सम: संगविवर्जित: ॥
तुल्यनिंदास्तुतिर्मौनी सतुष्टो येन केन चित् ।
अनिकेत: स्थिरमतिर्भक्तिमान् य: स मे प्रिय: ॥
दु.खेष्वनुद्विग्नमना: सुखेषु विगतस्पृह: ।
वीतरागभयक्रोध: स्थितधीर्मुनिरुच्यते ॥ xii, 18, 19; ii 56

"Equable, to friend and foe, under honor and insult in cold and heat, in pain and pleasure unelated by joy and praise, undepressed by sorrow and slander, detached, contented, unharried by loves and hates, fears and jealousies—such is the steady-minded sage, lover of the Self"

adjectives is fairly plain, it is not quite so clear in the other case It may become so as we proceed The reason of the comparative vagueness is that here we have to deal with two aspects which seem to be more closely intermixed with each other than with the body, though, as a fact, all three are interdependent The two are intellect and character. The individual trinity is made up of body, character, and intellect Character is the comparatively permanent resultant of the emotional forces which sway the individual It is the nett will, the ruling passion The business of disciplining is to make this permanently beneficent If we may make such distinctive use of the words, we may perhaps say, that the body has to be trained, the character disciplined, the intelligence taught[1] so that the

[1] Vya yamana of sharira vi nayana of sva bhava or prakṛti adhy apana of buddhi would be correspond ng words Shikshana would cover all Spencer in *Education* has discussed whether there is any difference between knowledge-value' and training value and has dec ded that the two cannot be separated If we give our pupils the knowledge which is of most worth, that is the knowledge which has indispensable practical value in regulating the affairs of life we shall at the same time give them the best possible mental training, for it is incredible that the pursuit of the best kind of knowledge should not also afford the best mental discipline Of course this also is true if we give a broad sense to the word knowledge How to keep the body healthy and strong how to check evil emotions—this has also to be known and known by undergoing the appropriate training and disciplining But this only means once again that nothing in the world is s ngle but that all things intermingle, and that yet dist nctions are also possible, useful, and necessary, within limits

resultant alumnus may be intellectually strong, and physically strong, and morally strong and benevolent also Then his intellectual and physical strength will be rightly used and be socially useful Some details may be attempted under "How".

(*A b*) *The Tendencies which should be attenuated*

As to (*b*), the question of good and bad, right and wrong, arises principally in connection with the desires and emotions Ethics is concerned with these, as logic with intellect, and athletics with the body, while æsthetics may be said, in its broad sense, to cover all [1] In connection with intellect and body, good and bad take on the form of useful and useless, healthy and unhealthy, pleasant and unpleasant. With reference to these distinctions, it may be enough to bear in mind that as "dirt is matter in the wrong place," so "bad and useless" are desire emotions, intellections, actions, in the wrong time, place, and degree, and directed to wrong objects [2] Anger is ordinarily

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[1] From another standpoint Log c is the Science of Truth, Æsthet cs of Beauty Ethics of Goodness

[2] नामत्रमक्षर किंचिन्न च द्रव्यमनौषधम् ।
नायोग्य पुरुष यस्मित्प्रयोक्तैव तु दुर्लभ ॥
देशकालनिमित्तानां भेदैर्धर्मो विभिद्यते ।
स एव धर्म सोऽधर्मस्तं त प्रति नर गनेत ॥

"There is no vowel or consonant which has not a mag cal property as sound force, nor any substance whatsoever wh ch has not a medicinal value, nor any man who is not good for

bad, but there is such a thing also as righteous and noble indignation against abuse of power. Fear in the wrong place is cowardice, in the right, caution, of the evil man is bad, of offending against God's Righteous Laws, dharma-bhiru-tā, is very good Jealousy is bad, but jealous guarding of public rights and properties is very desirable and honorable[1] When well-instructed intelligence, well-disciplined character, and well-trained body combine to make a regenerate ārya, gentleman, he knows and carries out unerringly what is the appropriate emotion and action with which to respond and react to any given stimulus in any given situation, in short, he always knows what is right to do and does it As said before, principles are proved by conduct, words by deeds, science by application to art, education by life[2] The only tendency to be starved is the one to extremism

*(B) The Sciences and Arts which should be taught*

Next we have to find out more specifically what is the subject-matter of the education of the intellect,

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at least some one thing But he who knows the property the value the goodness and how to utilise it—is very difficult to find Duty differs with occasion what is lawful for one is unlawful for another or even for the former himself in other circumstances

[1] See *The Science of the Emotions* pp 99 101

[2] Naya and chara shastra and prayoga, siddhanta and vyavahara jñana and karma ḍharma and āchāra brahma and dharma are corresponding Samskṛt pairs

what are the objects of study, the sciences and arts, in which instruction should be given—side by side, of course, with the training of the body and the disciplining of character.

Many classifications of the sciences have been put forward in the west. Herbert Spencer's seems the best known and practically holds the field still. Briefly, the main divisions are, (*a*) Abstract, *i.e.*, Logic and Mathematics, (*b*) Abstract-concrete, *i.e.*, Mechanics, Physics, Chemistry, (*c*) Concrete, *i.e.*, Astronomy, Geology, Biology, Psychology, Sociology.[1] The reason why, as explained by him, does not perhaps come quite home; still it helps to facilitate knowledge by arranging the sciences into some sort of orderly system, and, as doing this, is useful. It will be noticed that the arts are not touched by it. The latest tendency in the west seems to be to think less of such classifications.

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[1] J A Thomson, *Introduction to Science* (H U L Series recently reprinted) says "The five great fundamental sciences are (1) *Sociology*, (2) *Psychology*, (3) *Biology*, (4) Physics, (5) Chemistry There is much need for Metaphysics to function as a sublime Logic, testing the completeness and consistency of scientific description" (pp 106, 166 '7) A. Herzberg, *The Psychology of Philosophers*, (pub 1929), says " Primitive science showed a steady tendency to divide itself into independent branches—firstly mathematics, then astronomy and physics, later chemistry, then biology, and finally psychology and sociology . . Philosophy (is) the synthesis of all sciences a sort of quintessence of all sciences the science of the widest problems in all fields, and of those problems which affect mankind most closely" (pp 8, 12, 13)

At a certain stage of development, much attention was given to methods of classification and much emphasis laid on the results which were thought to have a significance beyond that of the mere convenience of mankind But we have reached the stage when the different streams of knowledge, followed by the different sciences, are coalescing and the artificial barriers raised by calling those sciences by different names are breaking down Science is in reality one, though we may agree to look on it now from one side and now from another, as we approach it from the standpoint of physics, physiology, or psychology The whole problem which mankind has to face undoubtedly includes an inquiry into the ultimate nature of reality But that inquiry lies in the province of metaphysics Metaphysics uses the results of natural science, as of all other branches of learning, as evidence bearing on her own deeper and more difficult questions[1]

All this only repeats in new words the ancient declaration that the Veda, Science, is one continuous whole with an infinite number of parts, like the World-process which it deals with, and that all vidyās, sciences and arts, are aṅgas, limbs, members, organs, or upāṅgas, sub organs, shākhās, branches, pra-shākhās, sub-branches, of it, being named after the predominant feature or subject, the heart, the root, of the whole being the One Reality of realities, the Supreme Self, as expounded by the Veḍ-ānṭa-*Upanishaṭs*, "the crown and finality of knowledge, the Secret of all science"[2]

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[1] *Enc Brit* (13th edn) Art Science

[2] एष एव पुरा वेद । व्यदधाद्यजतये वेदमेक चतुर्विधम् । अतना वै वेदा । उपवेदा. । वेदांगानि । वेदोपांगानि । शाखा । प्रशाखा । विद्या ।

The word Veda comes from the same root a vidyā Originally the two meant the same thing science art' This is plain from such usage as Dhanur-veda the science

Yet classifications are plainly convenient, helpful, and desirable, nay, necessary We have only to avoid excess, and always to remember that abheda, non-separateness, the connecting thread of metaphysical unity, runs through all the seeming separateness of the classified sciences It is only when men emphasise the differences too much and shut their eyes to the samenesses, sama-tā, that errors and quarrels begin, in the sciences, as well as in social, political, economic, and domestic relations between human beings, individuals, families, tribes, nations, races Therefore the ancient Indian thought, while distinguishing between, and classifying the sciences and arts, at the same time, poetically conceives and pictures the Veda-Bhagavān, the Lord Veda, the Veda-Purusha, the Science-Man, the God of Science, as one anthropomorphic

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and art of the Bow i e of War Āyur veda the science and art of Medicine Gandharva veda the science and art of Music, Shilpa-veda the science and art of Crafts in general, Sthapatya veda, the science and art of Building and Architecture Gradually, the word came in the course of the general degeneration that seems to have set in, to be confined to the four collections of sacred mystical, and mysterious hymns that now go by the name while most of the sciences and arts of daily utility were forgotten But wonderful books are now and then being brought to light which help to justify belief in palmier days of Indian science and civilisation e g., Bharata s *Nātya shāstra* (on the Drama) Kautalya s *Artha shāstra* (on Government) and various works on Engineering summarised by K V Vaze in his valuable series of articles on The Philosophy of Ancient Indian Engineering" which appeared in *The Vedic Magazine* (of the Gurukula Kangri near Hardwar) and which unfortunately have not been reprinted in book form so far though they ought to have been long ago

organism with sensor and motor organs [1] It is only right and natural that the Veda should reflect Nature Nature is an organic unity and continuity, because the God of Nature is One, and His Universal Consciousness holds *together* all the infinite parts of Nature-Matter in a perpetual Unity Man's limited mind proceeds by analysis, Nature is always a limitless synthesis Classifications are mostly a matter of practical convenience, for special purposes But, also, science *is* largely classification

Vidyās, Sciences, have therefore been classified in different ways, from different standpoints, in the old books The oldest, and deeply significant, divides them into two, the higher and the lower, the transcendental and the empirical, the Science of the Infinite, Eternal, and Changeless Self, Spirit, or Subject, and the Sciences of the Finite, Fleeting, Changing forms of the not Self, Matter, or Object [2] Sub dividing the last into two,

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[1] छन्द पादौ तु वेदस्य, हस्तौ कल्पोऽथ पठ्यते ।
ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते ॥
शिक्षा घ्राणं तु वेदस्य, मुखं व्याकरणं स्मृतम् ।
तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥

Chhandah is the feet Kalpa the hands Jyotisha the eyes Nirukta the ears Shikshā the nose Vyākaraṇa the mouth of the Veda

[2] द्वे विद्ये वेदितव्ये, परा चैवापरा च । *Mundaka* Metaphysics and Physics would not be a bad pair if Physics could mean all material sciences

we have the division into the Ādhy-ātmika, Ādhi-daivika, and the Ādhi-bhautika[1] or the Sciences of Spirit, of Energy, and of Matter. These three may be said to broadly correspond with Herbert Spencer's triple division For the education of the future ruler, they have been classified into (*a*) the group of logic, psychology, philosophy, (*b*) ethics, (*c*) economics, (*d*) politics and jurisprudence[2] But the most purposive, pragmatic, and permanently useful division is into four, corresponding with the four permanent purposes or ends of life, and in the same words, (*a*) Dharma-shāstra, (*b*) Artha-shāstra, (*c*) Kāma-shāstra, (*d*) Moksha-shāstra, in other words, the Sciences (*a*) of Righteousness, of Law, human and divine, (*b*) of Wealth, (*c*) of Enjoyment, (*d*) of Emancipation of soul and Spirit Moksha-shāstra is the same as Parā-vidyā, the transcendental Science of the Self Aparā-vidyā includes the other three All possible sciences may be grouped under these They may be broadly equated with (*a*) the Legalities, (*b*) the Realities,

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[1] आध्यात्मिक, आधिदैविक, आधिभौतिक ।

[2] आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिश्च शाश्वती । *Shukra Niti*

For details of other current classifications see *An Advanced Text Book of Hindū Religion and Ethics* Introduction, (pub by the Central Hindu College of the Benares Hindū University)

(*c*) the Humanities, and (*d*) the Divinities, or, more specifically, (*a*) Ethics, (*b*) Economics, (*c*) Æsthetics, (*d*) Metaphysics *If it is remembered that sciences* are for life, and not life for sciences, and that therefore the applications of the sciences for the service of life, *i e*, the arts, may be regarded as included in their respective sciences, then we may easily see that all sciences and arts may be grouped under these four, as subserving the four ends of life All the material sciences may be regarded as helping to produce Wealth, and all the fine as well as the useful arts (the distinction is artificial) as subserving Enjoyment The sciences of psychology and sociology minister to that Law and Righteousness which upholdeth and exalteth nations by organising them firmly Metaphysics brings Emancipation But this, again, only by predominance In fact, all the sciences and arts are interdependent and inseparable, as the ends are

*It is only to subserve these four ends, that the* Knowledge which Education deals with, is organised into four departments, and Education is throughout made culture-vocational, combining science and corresponding arts Religious, Moral, Emotional instruction corresponds with Dharma-shāstra, Technical, Vocational, Intellectual, with Artha-shāstra, Æsthetic, Physical, with Kāma-shāstra, all interwine Spiritual education is the work of Moksha-shāstra Liberal culture means the

combination of the first four, I in the completeness of that culture is spirituality achieved

Some slight detail may be attempted

The subject-matter of education divides, first, into,

*A* Material Science (Skt Aparā-vidyā, Persian-Arabic, Ulūm-i-Dunyā, Ilm-i-Safīnā)

*B.* Spiritual Science (Skt Parā-vidyā, P-A Ulūm-i-Dīn, Ilm-i-Sinā)

Material Science, the Science of Matter, the Science of the Finite, includes, as its three main sub-divisions,

*A* I The Sciences (Skt Shāstra-s P-A Ulūm plural of Ilm) and Arts (Skt Prayoga-s or Kalā-s, P-A. Funūn, pl of Fun) which make possible (*a*) the *Organisation* (Skt Vyūhana or Sangrahaṇa,[1] P-A Ṭanzim) and (*b*) the *Preservation* (Skt Rakshaṇa, P-A Hifāzaṭ) of Society, *i e*, Dharma-shāstra, (P-A. Ulūm-i-Ṭanzim-i-Jamāaṭ, Fiqah)

Those subserving (*a*) *Organisation* include (i) as preliminary, the four R's (Reading, Writing, 'Rithmetic, and Religion) and the Vedāngas (Language and Linguistic Sciences, Grammar, Philology, Exegesis, Rhythm or Prosody, the elements of Mathematics, Astronomy,' etc), (ii) the principles

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[1] शिक्षा, कल्पो, व्याकरणम्, निरुक्तम्, छन्दो, ज्योतिषमिति।

*Mundaka*

For discussions of the significance of these see the present writer's *The Pranava Vāda*, or *The Science of the Sacred Word*

of Psychology, Psycho-physics, Psychical ar Superphysical Science (being the mystical elemer in the Vedas and other Scriptures), as directly cor cerned, (iii) Sociology (Skt Samāja-shāstra, P.-A Ijtimā-iyāt), History (Skt Purāṇa-Itihāsa, P.-A Tārikh), Politics-Civics (Skt Rāja-dharma, Rāj shāstra, or Rāja-nīti, P.-A Siyāsiyāt or Madan-iyāt (iv) Ethics (Skt Sadāchāra-nīti, P.-A Akhlāq-iyāt) (v) Law and Jurisprudence (Skt Vyavahāra-dharm P.-A Māmilāt-i-Fiqah)

Those subserving (*b*) *Preservation* include (i Medical Science and its subsidiaries, Biology Physiology, Anatomy, etc., (Skt Āyur-Veda, P.-A Tibb), General Hygiene and Sanitation (Sk Shaucha-vidhi, Ārogya-raksha, P.-A Safāī, Hifz-i sihat, (ii) Military Science (Skt Dhanur-veda, Pe Ilm-i Jang) and its subsidiaries

*A* II The Sciences and Arts which make possibl *the lawful Enrichment of Society*, *i e*, Artha shāstra, (P.-A Ulūm i-Daulat)

These include (*a*) Chemistry (Skt Rasāyana shāstra, P.-A Kimiyā) and its subordinates, Minera logy, Metallurgy, etc, (*b*) Physics (Skt Bhūta shakti-shāstra, P.-A Ilm-i-Tabaī), (*c*) Mathe matics (Skt Ganita, P.-A Ilm i-Riyāzi) and it application to Engineering in all its branches, (*d* Geology (Skt Bhū-garbha shāstra, P.-A Ilm-i-Ard) (*e*) Economics and its subsidiary Arts of Agriculture Rearing of Domestic Animals, Trade and Com merce, and all Applied Science generally (Skt

But in the special sense we have in view, only those children are educable who have the possibility in them of developing the higher consciousness, and becoming twice born, regenerate, and who have also the capacity to differentiate out and specialise into one or other of the three types of the twice born, man of knowlege, or man of action, or man of (wealth-producing, wealth-acquiring-and-accumulating, and wealth-managing-and-distributing) desire The remaining children, who have no congenital natural potency to take the second birth, and have to remain once-born, in the present life, have to be given such training and instruction as are suitable for their limited grasp, and will make them better qualified, as far as possible, for their comparatively 'unskilled' or 'little skilled' labor [1]

Of course, these are only broad divisions. There must always be many degrees and grades of ability and differentiation under each, just as persons speak of the social middle class and then go on to sub-divide it into the upper middle, middle middle, and lower middle, or, in a school, of the primary, and then upper primary and lower primary, classes, or of the waking, dreaming, and slumbering states of consciousness, and then of the (a) watchfully, alertly, and all sidedly wideawake, the normally wakeful and engaged in work, the

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1 Ré distinction of skill from intell gence see p 301, *infra*

reverist, (*b*) the dog-dosing, the dreaming, the somnambulant, and (*c*) the deep-sleeping, the slumbering, the dead-sleeping or tranced, cataleptic, syncopic

It is being established more and more definitely, even in the go-ahead and democratic far west, by methods of technical scientific investigation and experiment applied to the ascertainment of the quality and measurement of the quantity of the intelligence of each pupil, that in every society there is a fairly large percentage of children who are congenitally unfit for higher studies, while other children are well-endowed with special capacities, and should be specially educated

A pupil who does not have an I Q (Intelligence Quotient) as high as 90 is practically certain to fail in high school and most of those with I Q's less than 105 fail in colleges No matter how hard these students work and no matter how good opportunities they have, they are foredoomed to failure from the day of their birth by the low intellectual capacities with which they are endowed Counselling the obviously dull not to attempt what is clearly beyond their reach may be conducive to happiness, may prevent the heart-rending struggles that are foredoomed to failure The unsuccessful attempts to reach a higher level will leave no net result except waste of energy and much pain and unhappiness What is important for our purpose is that ability should be discovered wherever it is found This is precisely one of the things that those in charge of *vocational guidance* seek to do *Compulsory education* whereby a child is compelled to attend school until he reaches a certain age or until he finishes a certain grade *does discover* in a systematic way as nothing else in the history of the world ever has done heretofore, the *inborn capacities* of all the children This

is an interesting *incidental result* of an undertaking which was made, not for this purpose but for the *purpose* of providing an education which should be of *use* to each individual in his "*station in life*," and which was also believed to be necessary in order that he might discharge his public duty as a citizen [1]

This "incidental result" is not only interesting but vitally important, if it be duly developed, by testing and ascertaining, not only the degree of *intelligence*, but also the *temperament*, the *characteristic* disposition, the *vocational aptitude*, of each child, youth, adult, for the purpose of guiding him to his proper natural vocation, his true varna, and his appropriate place in society In Japan they seem to have developed this result successfully and achieved its natural and legitimate purpose in a manner and to an extent which has not been achieved even in the near and the far west, and which, it seems, requires only to be placed only in the setting of the principles of the Varnashrama scheme of Social Organisation to become a perfect Educational Organisation It seems to be thoroughly worthy of imitation in India, and

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[1] N J Lennes *Whither Democracy?* (pub 1927) pp 99 100 126 131 This is a noteworthy book which makes curious approaches to ancient Indian thoughts and conclusions along utterly different paths and diverges from them also now and then in very important respects because of difference of standpoint and non-cognisance of various matters which Indian thought takes account of Either way the book throws light upon what has become obscure in the ancient thoughts and ways with the lapse of ages. For meaning of IQ see p 302 *infra*

amidst such a setting, for the revival of a self-dependent, self-complete, civilisation.

In Japan, it seems, they have done far better and in a far shorter time—for the patent reason that the People, a noble, patriotic, self-sacrificing, and united People, and their Government were of one mind, one heart, one will, one interest Between them they have reorganised the whole life of all the people, completely So far as education is concerned, we may roughly and briefly describe the scheme by saying that there is one main road which runs from the three Rs to the peaks of learning All the educable children and youth, girls and boys, of the nation—*some five millions or so in each generation—must* travel on the earlier parts of the road, the elementary, primary, and secondary schools Then they are subjected to a process of sifting by appropriate examinations Those who are fit to travel further on the main road are sent forwards The others are shunted on to side-lines of manual work, industrial training, technical education in special schools of agriculture, commerce, mechanics, applied chemistry, navigation, electrical engineering, art, veterinary science, sericulture, dyeing and weaving, embroidery, artificial flower making, silk reeling pottery, lacquer work, wood work, metal work, etc—remember, regular schools are provided for teaching these things—according to their capacities and aptitudes And this process of examining and sifting, and passing onwards or shunting sideways, is repeated again and again Naturally, only a comparatively few complete the courses for the purely learned professions—*but none of the others is left to shift for himself Practically every youngster of the nation is given some definite training for some definite occupation*

And this is what ought to be done in India also, either by state agency, or by private organisation—as may be decided by the powers that be, amidst the conflict of those who favor state-management on the one hand, and those who favor individualist struggle on the other, unless indeed the people of to day grow wise and can see fit and find a way to revive in its genuine form the ancient *reconciliation* of the two in the shape of a just

*social organisation* evolved by the people and maintained by the state authorities as servants of the people[1]

Further observations will be made, from time to time, on this subject, in connection with the discussion of the When, Where, and How of Education, which will be now taken up for discussion, partly separately, and then more or less together, because of their unravelable connection The answers to them form the subject-matter of what is becoming a very technical Science of Education in the hands of western experts—with, it is to be feared, the usual tendency to excess, and the consequent danger of the end being suffocated by the plethora of the means

Lastly we will discuss the question, Who should educate? On the Educator depends the solution of all the other problems If the right Educator is found, then, and then only will they all be solved rightly

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[1] This is taken from a note written by the present writer on the basis of Baron Kikuchi's book *Japan* (pub 1909) for *The Central Hindū College Magazine* (of Benares) which he was editing at the time. It was written to compare the extreme mismanagement of the educational problem of India by the British *regime*, and the great economic and manifold other distress brought upon the land thereby with the successful handling of that problem and the consequent national prosperity in Japan—the reasons being obvious conflict of interest between ruler and ruled in the one case identity in the other, the impact of western civilisation *with* political domination in the one case *without*, in the other

## (r) When to Educate?

The time for the commencement of regular education is fixed differently for different types of boys. The earlier years were left purely to physical activity and play, in recapitulation of the life of the earliest races. Those in whom the quality of wisdom (sattva), predominates, who have to do the work of Brāhmaṇas, of storekeepers and purveyors of knowledge and good-will to all according to their needs and capacities, begin their education early; they need not spend so much time on physical games, nor let their consciousness run so much into muscle. Those in whom that quality is distinctly colored by activity (rajas), who are to do the duties of the Kṣhattriya, to rule and guard and fight for the defence of the people, they begin a little later, spending more time on muscle-work. Those whose intelligence is largely tinged by steady attachment (tamas), who cling to the land and the cattle and commercial possessions, who have to do the plodding work of trade and agriculture, and steadily gather and spread wealth in the nation, who are to be Vaishyas, they begin a little later still, not that their physical vehicle can or may attain greater soundness than those of the Kshattriyas, but because their powers unfold more slowly in consequence of their clinging "inertia".

The brahmana type should be led up to the teacher, and invested with the sacred thread in the eighth year, the kshattriya in the eleventh, and the vaishya in the twelfth But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura[1] and the special (moon white) color of wisdom, if a brahmana, the (rich red) glory of vitality and the might of thew and sinew, if a kshattriya; the (golden yellow), magnetism of commercial enterprise, if a vaishya—then should he commence his studies in the fifth, the sixth, the eighth year, respectively for the three types. Such commencement should not be delayed beyond the sixteenth, the twenty second, and the twenty-fourth year, in the three cases For Savitri, 'the daughter of the Sun,' the chief of mantras and of the laws of

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[1] The words तेजस्, वर्चस्, सहस्, ओजस्, ऊर्जस्, तरस्, महस्, etc, seem to have been used distinctively, with reference to the separate class-castes formerly They have become mixed up latterly The first word is used generally in the sense of 'glory' with an implication of 'blazing,' 'burning,' 'compelling' also The second is used almost exclusively for the calm, serene lustre of wisdom and holiness The next four mean valor of heart virile vigor of body, energy, and dash repectively and are used mostly in connection with the soldier The last means sumptuosity, and may be used with reference to the possessor of wealth, the maker of festivals. Every characteristic quality, in marked degree produces its peculiar tinge in the aura of the person and a spiritual-minded teacher, if gifted with intuition or clairvoyant vision, as he should be would be able to see it and discern the probable true varṇa of the child at once and guide his studies accordingly Ré colors of psychical qualities see *Man Visible and Invisible* and *Thought Forms* by Mrs Besant and Mr C W Leadbeater

ब्राह्मणानां सितो वर्ण क्षत्रियाणा तु लोहित ।
वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥

*Padma Purāra* Swarga khanda ch 27

White is the color of the brahmaṇa red of the kshattriya, yellow of the vaishya dark of the shūdra "

nature, the bringer of the introspective consciousness and the power of the higher reason, without which life remains un understood—that Savitri waits no longer for the embodied soul after those periods and may not be found again in this life[1]

## INTROSPECTIVE PRAYER

Savitā etymologically means the Progenitor, the Creator, Sāvitri, derived from that word, means His daughter The Vedic mantra, in-cant-ation, musically 'chanted' with the whole soul placed in tune with the Infinite by harmonious mood of devotion, adoration, love, prayer—by which the blessing and the guidance of the Father of All, the Supreme Self, the Central Spiritual Sun, is invoked, is called Sāvitri. It is also called Gāyatri, because gāyantam trāyate, it "gives protection to him who chants it" The word mantra also means, "that which being revolved in mind, gives protection," mananāt trāyate A pure mind, fixed on God, which fears only to displease Him, fears nothing else It is always God protected,

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[1] गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥
ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे ।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥
आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते ।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥ *Manu* ii 36, 37, 38

Self-protected The meaning of the words of the great Prayer is

"*We* meditate, *we* fix *our* minds upon the effulgent radiance of the Supreme Self, the One Progenitor of all the Universe, in order that He may illumine and inspire these minds of *ours*"[1]

The collective plural, *we*, *our*, *ours*, philanthropic, congregational, socialistic, communistic, in the highest sense, is to be noted specially

The Christ's Prayer is the same

*Our* Father which art in Heaven hallowed be Thy name Thy Kingdom (rule guidance, inspiration) come Thy will be done (by us) Lead *us* (away from and) not into temptation and deliver *us* from evil

The Prophet Muhammad's Prayer is the same too

Lord of Mercy and Beneficence! Thee do we serve and Thee beseech for help. Show us the straight road Teach us the right path the path of rectitude, on which Thy favors are showered (walking on which, the Inner Self *rejoiceth* ever, and greatly, even though, and however much, the outer body may suffer) (let us) not (stray erringly on to the path) of those who go astray, on whom Thy wrath descends, (the greatest wrath being a gnawing conscience)[2]

Other Vedic mantra-s expressly pray to be guarded from evil temptations together with the

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[1] ॐ भूः, ॐ भुवः, ॐ स्वः, ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्। ॐ॥

[2] Ar Rahman Ar Rahim! Iyyāka na budu wa iyyaka nasta n Ihdi nas s rat-ul mustaqim s rat al lazina an amta a laih m ghair-il-maghzūb i a la him wa la azzall n (Quran)

wish to be shown the path of virtue.[1] Obviously the two are obverse and converse aspects of the same mental mood, abhyāsa and vairāgya, "approaching near" the good, and turning away in "distaste" from the evil The Gāyatri combines the two in one

The intelligence to see, and the will and the power to do, the right—this is all that a human being needs, in the smallest matter as well as the greatest The prayer for these is the highest prayer The whole purpose of education is to ensure these Therefore the principal, the most important, rite in the ceremony of upa-nayana, explained before, wherewith the pupil received

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[1] यो देवाना प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षि. ।
हिरण्यगर्भ जनयामास पूर्व स नो बुद्धया शुभया सयुनक्तु ॥

*Shvetāshvatara*

"The Lord of all the worlds the All reaching who is the Creator and the sovereign of all the gods who created the sun who is also the Destroyer of all—May He endow us with the benign and beneficent intelligence '

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेन भूयिष्ठा ते नम उक्तिं विधेम ॥ *Isha*

O Sacred Fire! (agré nayati = agnih, that which leads onwards as a pillar of light) lead us to prosperity by the best road, Thou that knowest all knowledges War Thou against the sin and the evil in us that is trying to overpower us. Wholly do we surrender ourselves to Thee and bow before Thee!"—which are almost the same words as those of the Qurân

admission into the Guru-kula, the Teacher's Family, the residential school or university, is the deeply affectionate and impressively solemn whispering into the ear of the pupil, by the preceptor, of this holy mantra It puts the soul-life of the child in touch with the Infinite Life, and lights therein a tiny spark of All-Self-Consciousness, to be carefully fostered into strong and steady flame The outer ceremonial, freed from false accretions, has import Though it is not essential, it is not useless either To the frivolous, the flippant, the shallow, all things are such To the earnest of mind and pure of spirit, some of the commonest things of life become holy But the frivolous too *will* some day become earnest, when their turn comes to be caught by the appropriate cog of the cycling Wheel of Life In the meanwhile we may bear in mind that just as all the wonders of science are the results of the manipulations of a few chemicals, so it is at least possible that psycho physical research may some day prove that some genuine Vedic rites, which too deal with similar materials, also have their own results

The Gāyatri-prayer has to be *practised* daily, by the pupil, after receiving it from the preceptor, as part of the sandhyā-ritual, at fixed times, in the mornings and the evenings The benefits of the practice reach very far, and all through life They begin with the training in the observance of regular hours and fixed good physical and psychical

habits, pass on gradually into the gain of the introspective consciousness,[1] and the capacity for self-examination and self control, which constitutes the second birth, and culminate in the identification of the individual self with the Supreme Self in yoga-samādhi The invocation may be said to embody, in practice, the chief law of nature, the law of the conservation of energy, *viz*, that all minor energies—psychical and physical, mental and vital, chemical and biotic, luminous and thermal, etc.—are forms of, are derived from, and merge back into, the One Central Reservoir of all Shakṭi-Energy, the Self Praying with concentrated mind, heart, will, in terms of the Gāyaṭrī, regarding the visible Sun as, for us, the most glorious embodiment of the Spiritual Sun, is the drinking in of fresh energy, as the lungs breathe in fresh air, on all the planes of existence, bhūh, bhuvah, svah, physical, astral, mental, with which the human soul is in contact through its triple body, sṭhūla-sūkshma-kāraṇa, dense-subtle-causal (or, again, physical-astral-mental)[2]

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[1] तत प्रत्यक्चेतनाधिगम अप्यन्तरायाभावश्च । *Yoga sūtra* "By practice of japa internal litany the introspective consciousness is gained and also conquest over distractions."

[2] More precisely, the sṭhūla sūkshma kāraṇa, or waking-dreaming slumbering bodies and states of consciousness may be said to correspond with what has been glimpsed by Freud and his followers and secessionists as the conscious the pre-conscious or fore conscious, and the unconscious Schopenhauer and Von Hartman in the west may be regarded as

More will be said about the Gāyaṭrī and the sandhyā later

## AGE-LIMITS OF ELASTICITY

Age limits are prescribed for the commencement of education, and especially for the initiation into the practice of the Gāyaṭrī, because, after those limits are passed, the mind and its vehicle, the nervous system, lose the needed elasticity, and the finer the nervous system the sooner such loss and degeneration begin, if its natural functions are left unexercised

Modern thought and practice are, perforce, more or less in accordance with this rule of Manu's Education must come in the earlier years of life Thus Prof William James says[1]

> Outside of their own business, the ideas gained by men *before they are twenty five are practically the only* ideas they shall have in their lives They *cannot* get anything new Disinterested curiosity is past, the *mental grooves* and channels set, the *power of assimilation* gone In all pedagogy, the great thing is to strike the iron while hot, and to seize the wave of the *pupil's* interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest in short, secured on which afterward the individual may float There is a

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precursors of Freud but the merit of the special technical development is his *Freud recognises the work of Schopenhauer* (whom he had not read till recently) in his *The Problem of Lay Analyses* (pub 1927) p 295

[1] *Principles of Psychology* ii 402

happy moment for fixing skill in drawing, for making boys collectors of natural history, and presently dissectors and botanists, then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law Later, introspective psychology and the metaphysical and religious mysteries take their turn, and last of all, the drama of human affairs and worldly wisdom in the widest sense of the term In each of us a saturation-point is soon reached in all these things

If the psychological moment is passed by, the chance of gaining the desired habit is practically lost for the rest of the life Thus, as Prof James goes on to say

> If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days

More recent pronouncements of western science are

> (The brain) has reached its *maximum size* by the *twentieth* year After the twentieth year, or even a little before, it begins to lose its weight [1]

> It is generally agreed that the kind of mental growth which is measured by these tests (for determining the I Q, (*i e* the intelligence quotient) ceases at an early age, varying *no doubt in different individuals*, but on an average at about *sixteen* It is safe to say that by sixteen nearly all the very inferior children are eliminated from schools It is always found that, in a school system the majority of those measuring high in intelligence are in school grades *in advance of their years* Surely one not capable of formulating and using general or abstract ideas cannot go very

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[1] Keith, *The Human Body* (Home University Library Series) p. 87

far in influencing his fellows—in leadership—except as the proverbial leader of the blind Belief in the inequality of native endowment is practically universal among those who have given the question serious and significant thought The words brilliant bright, slow dull stupid are in current use carry definite meanings and reflect practically unanimous opinions That the minds of all classes but the very lowest (—the classification is with respect to inborn intelligence and not with respect to social or occupational status—) are susceptible of far greater training than at present both intellectually emotionally and æsthetically requires no argument We will admit freely that few if any actually reach (under present conditions) the highest possible limit fixed by their inborn capacity for growth But it is beyond controversy that this capacity varies greatly in different individuals and that it does set definite limits beyond which growth is impossible Mention should also be made of those occupations also which require native gifts that constitute what is regarded as the highest genius Those who enrich the world with great literature paintings statues scientific discoveries of the first order or who lead nations wisely in times of crises seem to transcend the ordinary rules of human development [1]

Compare with this what has been said before about the Japanese system of education and the following proverb of Samskṛt

Indulge the child for five years discipline him for ten from the sixteenth treat him as a friend and equal [2]

The ages mentioned in the above extracts should be compared with those mentioned by Manu

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[1] N J Lennes *Whither Democracy?* pp 91 146 98 80 67 65 6[0] 3 48 (pub 19 7)

[2] लालयेत् पञ्चवर्षाणि दशवर्षाणि ताडयेत् ।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रदाचरेत् ॥

Differences as well as agreements are observable There is some reason to believe that the agreements will increase as the interpenetration of the science of education by psychological principles increases in the west, under the guidance of "Metaphysics functioning as a sublime Logic"

How far modern solutions, or experiments towards solution, of educational problems, succeed, and how far they fail, to achieve the purpose of Education, and satisfy the needs of society, is observable all around us Whether the ancient ideas will help to cure the failures, remains to be seen

## Chief Difficulty of Modern Educationists

The chief difficulty of modern educationists is that of fitting means to ends It is obvious that the process of education is not an end in itself but a means But a means to what? The modern educationist, it would seem, does not know that 'what' exactly Hence his perplexity He will not, before starting on his work, take the trouble to clearly formulate to himself the ends of life, as the ancient educationist does And not formulating the ends, he inevitably neglects the appropriate means By one of those paradoxes, which nature has invented to maintain the balance of tragedy and comedy, the modern man while laying all the stress he can on differentiation as the prime factor in, and as the very spirit of, evolution, in all

departments of nature, yet objects to it in human society, in the shape of class-'castes' and types of men, but would make them all homogeneous, all equal The degenerate descendant and representative of the 'ancient' man, on the other hand, recognising, orally at least, the oneness of Spirit, is inclined to treat each individual as a separate caste by himself In the lands of the separate-seeing sight (bheda-buddhi) we have too much outer intermixture In the land of the oneness-seeing sight (abheda-buddhi) there is too much separativeness, at the present day—though it was not so in the past

The modern educationist is not yet ready to act upon the recognition of ready-made main types of boys Nor indeed can he do so very easily, in the present confusion of caste, though he is beginning to admit that there are different types of boys And so far as the ends of life are concerned, he only vaguely thinks of leisurely occupations—whatever that might mean—for the well-to-do, and of bread-studies for the rest, in other words, of only pleasure (kāma) and profit (artha), and of these too without clear definition And with the increase of egoism and of the struggle for life, study is becoming ever more and more bread study for the great mass of students, and the bread-study too is pursued blindly, in the dark, without any knowledge of which particular kind of such study, out of the many (even broad, to say nothing of the innumerable

minute) kinds of such is most suitable for which particular student To-day, the higher professions have become so specialised, and preparation for any is so exacting, so exhausting of vital and intellectual energy, that if, after entering one, the person finds he has made a mistake in choice, and cannot succeed in it, he cannot turn to any other, it is too late, he must simply be flung out on the rubbish-heaps of life If this goes on unchanged, the result will be that the foundations of these bread-studies, the sole means of social cohesion, *viz*, the humanities, the d h a r m a-studies—to say nothing of the means of liberation (m o k s h a-studies)—will some day be neglected entirely, and then the whole social edifice will tumble down in great catastrophes, as it has done over and over again, ever to be built up anew, in the unending Drama

Not till the ends of life are systematically studied and understood, not till Duty (d h a r m a) is clearly recognised as the foundation of the social polity and insisted on in all education, and constantly demonstrated to the students and to the public generally to be such foundation of Profit and Pleasure, and not till the future vocation of the child can be at least broadly decided on by the elders beforehand, with approximately scientific accuracy of fitness—not till then will the modern educationist succeed in solving his difficulties The extent to which he succeeds at all is precisely

the extent to which he can fulfil these conditions, consciously or unconsciously.[1]

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[1] It will be interesting to compare the following "What education is and how the young should be educated, are questions that require discussion At present there is difference of opinion as to the subjects which should be taught, for men are by no means in accord as to what the young should learn, whether they aim at *virtue or* at getting *the best out of life* Neither is it clear whether education is more concerned with intellect *or* with character And the question is brought no nearer solution by reference to the actual practice of contemporary education no one knows whether the young should exercise themselves in those studies which are *useful* in life, *or* in those which tend towards *virtue, or* in those of essentially *theoretical interest.* All these opinions have found supporters Furthermore, there is no agreement as to the *means* of cultivating virtue, for different people, starting *from different* conceptions of the virtue which all respect, naturally differ as to how the practice of it should be cultivated" So wrote Aristotle more than two thousand years ago, and in our own day his remarks are as truly descriptive of current opinions as they were in his own "Now, as then, there is no general agreement as to what is meant by education, *for there is no agreement as to its aim*" Welton, *What Do We Mean by Education*, p 1 (pub 1918)

Compare the italicised words with Manu's p u r u s h ā r t h a s (aims *of life*), d h a r m a, a r t h a, k ē m a, and m o k s h a (the culmination of *theoretical interest*), and see whether Manu has or has not successfully solved the difficulties mentioned by Aristotle, by substituting *and for his or* by showing how virtues and duties vary with circumstances, but all within broad fixed uncharging limits, and how the prime means of cultivating them is the g u r u - k u l a life in the Teacher's *Family Home* 'Live the life to realise the Truth"

A yet more recent writer Bertrand Russell makes a similar start "The education we desire for our children must depend upon our *ideals* of human character and our hopes as to the part they are to play in the community I propose, in what *follows* to consider first the *aims* of education the kind of individuals, and the kind of community, that we may

## BUREAUCRACY IN EDUCATION

So long as the future vocation remains unsettled, and the orderly succession of the stages and the ends of life unrecognised, so long the preparatory education must inevitably remain unsettled also;

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reasonably hope to see produced by education applied to raw material of the present quality I ignore the question of improvement of the breed, whether by eugenics or by any other process, natural or artificial since this is essentially outside the problems of education But I attach great weight to modern psychological discoveries which tend to show that character is determined by early education to a much greater extent than was thought by the most enthusiastic educationists of former generations I distinguish between education of character and education in knowledge . . . The distinction is useful, though not ultimate: some virtues are required in a pupil who is to become instructed (in knowledge), and much knowledge is required for the successful practice of many important virtues . . Education is the key to the new world" *On Education*, pp 10, 11, 12, 66 (pub 1926) The student of Manu will find that all that is right in such views is contained in his injunctions together with correction of what is wrong therein. Thus, Manu's education in Kâmashâstra would not exclude, but include all that is true in modern notions of eugenics, and would superadd the far more necessary truths of spiritual and ethical eugenics to those of intellectual and physical eugenics. (See the present writer's *Eugenics, Ethics, and Metaphysics*, Adyar Pamphlets Series) Man is a trinity a triple body, as said before, and all three have to be educated together, intellect, character, and body, which last Russell does not mention here (though he refers to physical education at p 48) His chapter on the "Aims of Education" is brilliant but whether it has corresponding substantiality and enunciates facts and principles and clearly defined ideals of balanced, comprehensive, and permanent value, is doubtful For the still more recent views of Prof Kilpatrick, head of the Department of Education, in Columbia University, New York, U S A : "Tell me what

and all other discussions and controversies over details of text-books and syllabuses and specialisations and generalisations and options and methods, are mere self-deception and futile waste of time Nay, they are worse They divert attention from the main issue, and mislead the mind of the people with a false appearance of clever fencing, away from the vital point which needs most guarding.[1]

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sort of Civilisation you want and I will tell you what sort of *Education to give*' —*see the present writer's Indian Ideals of Women s Education* (Adyar Pamphlets Series)

Manu tells us what sort of civilisation we should want—because the Oversoul of Humanity wants it supra consciously —and he also tells us what sort of Education we should therefore give

[1] To illustrate a quotation may be made from a speech which the present writer had occasion to make some ten years ago as a member of the governing body of a University ' The official system of education which has been in force *for about seventy years now has outlived its usefulness*, and whatever its benefits in the first decades, it is now doing far more harm than good The official type of mind has its vices *as* well as its virtues, as have all *other types the priestly*, the scientific the professorial or the commercial or the workman s Each type is desirable, but in its proper place and with due limitations. In India latterly the merits of the official type have been getting more and more overpowered by its defects too much red-tape expertism technicalities and formalities too much multiplication of offices and office bearers too much self importance vested interests grabbing of honor *and power and emoluments too much concentration* of power in the hands of central cliques too much neglect and contempt of the opinion the needs and the welfare of the public too much display of authority and prestige too much shuffling of paltry details and juggling with trifles with show of immense diligence too much neglect of fundamental principles and diversion of attention from the real issues and

They are like repairing the upper stories of a crumbling house with material dug out from the foundations. Such methods will only precipitate the final catastrophe the sooner, after a temporary lull which is the result of the diversion of the destroying forces in other directions, and the consequent false appearance of great prosperity and intellectual activity.

In the old scheme, the ends of life were clear, and the future vocation was foreseen, in a broad sense.[1]

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the radical evils, too much decrease of the people's efficiency, too much increase of the official's efficiency, too much waxing of the public servant too much waning of the public, too much means, too little end—such are the consequences of those defects There are four to five scores of bodies, like the Court, the Council, Senate, Syndicate, Faculties, Boards of Studies, of Examiners, of Appointments, Committees, Sub-Committees, etc, in the University—but little corresponding work is to be seen The atmosphere and the ways of the home of Saraswatī, of a Guru-kula, a Family-Home of Teachers and Students, should be different from those of the homes of Lakshmī and Durgā"

[1] A wandering s a n n y ā s ī told the present writer that, in former times there used to be a n i r v a r n - a n a ceremony, as a preliminary part of the u p a n a y a n a ritual, for the purpose of *tentatively* postulating the v a r ṇ a, the vocational aptitude of the pupil, which was finally fixed at the "convocation" or s a m ā v a r t a n a ceremony in accordance with the net result of the student's whole educational career But learned Pandit friends whom I have requested in this behalf, have not been able to find mention of it in the available *Grhya Sūtra s*. The word etymologically means "determining the color" thence "scrutinising"—by clairvoyant sight, referred to in a previous foot note or by more common methods of testing intelligence (such as experimental psychology in the west has latterly been trying to evolve) and temperament. Apart from clairvoyance, and tests there is the ineradicable belief

end of the residence with the Teacher The whole circle of knowledge, indicated by the word Trayi, the three Vedas, the all comprehensive Trinity of Sciences, the Science of the Trinity, and all their subsidiary sciences, can be encompassed in this period The next best is eighteen years The minimum, nine years, or—the important principle is added—till the desired knowledge is acquired

After having spent the first quarter of life with the Teacher, undergone the discipline which alone produces real knowledge, and refined and consecrated his soul in the ways prescribed—after this preparation only should the twice-born man take a wife unto himself and dwell in the household [1]

Persons who had passed through the full course would be practically 'omniscient' and able to cope with the difficulties of any situation in life They would know the relation of causes and effects in every department of life They would be fully aware of the immediate consequences of a single

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[1] षट्त्रिंशदाब्दिकं चर्यं गुरौ वेदद्विकं व्रतम् ।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥
चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥
अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन् संचिनुयाद्ब्रह्माधिगमिकं तपः ॥

*Manu*, iii, 1 , iv, 1 , ii 164

Patriarchs of the race, God's blessings incarnate amongst men [1]

Persons who had passed through the next degree of training—less in the details of knowledge and super-physical powers and continuous sacrifice on the higher planes, but greater in strength of body and fitness for sudden and extreme sacrifice on the physical plane, and equal in spiritual wisdom—such persons would be fit for the work of the Warrior and Ruler (Kshattriya), the men of action, of valor, of virile might, of chivalry, of heroism, the defenders of the weak from oppression by the strong, the managers of great organisations, the governors, the leaders of armies, the holders and wielders of power and authority—in the spirit, not of the autocratic proprietor, but of the trustee and watchful defender

Those who had passed through the third degree of discipline—equal to the other two in the spiritual wisdom which makes them all twice-born, equal in continuous and steady but not extreme sacrifice on the physical plane with the others, and less than them in the other respects—such would take up the work of the merchant and agriculturist (Vaishya), the men of acquisitive desire, the gatherers of wealth, the distributors of necessaries and comforts, the founders of great and small charities and pious public works, the managers of great

[1] *Manu* i 92 101

business-concerns—in the spirit, not of the private owner and enjoyer, but of the public treasurer and almoner.

## THE NON-EDUCABLE

The fourth type of child, incapable of the higher self-consciousness in this life, would also receive such instruction as he might be able to imbibe.

The **shūdra** type cannot commit any de-grading act, because he is congenitally unfit to receive culture (being un-moral and un-intelligent) He has therefore no right or duty, no **dharma** incumbent on him. But, *also, if he should show an inclination for* **dharma**, a wish and a capacity for receiving culture and exercising rights-and-duties (**dharma**) he must not be forbidden, either.'

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[1] न शूद्रे पातकं किंचिन्, न स संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति, न धर्मात्प्रतिषेधनम् ॥ *Manu*, x, 126.

"It requires considerable skill but very little intelligence to swing an axe well A moron can learn to do it if given sufficient time but he can never learn to keep a set of books . By far the *most comprehensive data bearing on the distribution* of intelligence among occupational classes came as a by-product of intelligence rating in the Great War Over one million seven hundred thousand men in the U S A. were tested ' ' Four or five per cent ' were found to be of (1) ' very superior intelligence , (2) " E ght or ten per cent—of superior intelligence , (3 a) fifteen to eighteen —high average intelligence ' , (3 b) ' about twenty five—average ", (3 c) ' about twenty—low average , (4) about *fifteen—inferior* ', (5 a and b) very inferior—*the rest*, *with* I. Q that of below ten years in mental age ' ' The results indicate that if one *thousand common laborers* taken at random had been given every possible opportunity in

## (*vi*) WHERE TO EDUCATE?

### *The Ancient Ideal*

The ideal, indicated by the old books, seems to be that all genuine brāhmana-homes should be small

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their youth, and if all had set themselves the goal of receiving a degree all except forty-one would have found it impossible " Lennes, *Whither Democracy?* (pub. 1927), pp 55, 296-'7 '8, 301. The 'intelligence quotient" should be explained " A set of questions was arranged and by trial on a great many children it was found that a child of six could normally answer some of these and not the others In this way a standard was determined for children of six, and those who reach it are said to have a mental age of six years. Similar standards were built for children of seven, eight, and so on up to sixteen years of age"; Lennes, *Ibid*, p 91. " A child who passes the ten year old standard test and is ten years of age has an I. Q of 100 p c The child who passes only the nine-year test and is ten years of age has an I Q. of 90 The child who passes the eleven year test and is ten years of age has an I. Q. of 110", Enc Brit., 14th. Edn. (pub 1929), Art. " Education," Vol VII, p 969a

Literature on Pedagogy is increasing in volume every day, in the west, and there is evident much eager and energetic effort at originality, discovery, invention, of ideas, facts, laws, principles tests experiments, and especially words Undoubtedly there will have been something gained, when things settle down, but, in the meantime, while on the onward march, there is much confusion of tongues And there is good reason to believe that, when the settling down has been done, the new state will be found to be on the whole not very different from the old state, except in the words! While particular fashions " come and go," the general fact of dress " goes on for ever ". So the main ideas of philosophy and psychology are always reappearing, dressed in ever new term-fashions, now fuller-skirted, and then very imperfect and insufficient. Protests against over development of technique—

or large guru-kula-s. Thus the children of parents following the brāhmaṇa-profession would ordinarily begin their studies within their parents' homes, while the children of parents following other

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the usual mistake of raising means above end in all departments of life—have not been wanting from among the researchers themselves. Thus "While the teacher tried to cultivate intelligence, and the psychologist to measure it, nobody seemed to know precisely what intelligence is"; and "A string of raw facts; a little gossip and wrangle about opinions; a little classification and generalisation on the mere descriptive level; . not a single law . not a single proposition from which any consequence can causally be deduced" (Ballard and William James, quoted by C Spearman, *The Nature of Intelligence and the Principles of Cognition*, pp 15 and 29 (pub 1923).

The tests and gradations of intelligence, described in such works, seem to proceed on the assumption that *intelligence* is all of one kind, and that only *degrees* of it are discernible In a certain sense this is true, but for practical vocational purposes, different *kinds* or *types* of it need to be distinguished, and the fact is so patent that it cannot be altogether overlooked by any one who turns his attention towards the matter at all Thus Welton, *The Psychology of Education*, has a chapter, V, "Variations in Mental Endowment," in which he discusses the various "*temperaments*", but he does not seem to utilise them for determining vocation Lennes (*Ibid*, p 79) quoting Thorndike's view says "He believes that there are *three* main *types* of innate *intelligence*, namely intelligence for words and abstract ideas, motor intelligence, or skill with the use of the hands, and social intelligence, or the ability to get on well with one's fellows" This confusedly approaches and then wanders away from Manu's clear and distinct classification of men of knowledge, of action, of desire (always by predominance, of course) And it is not made use of for vocational guidance, which subject is repeatedly, but indirectly, referred to in the work More may be said on it here, later

professions would come over from their own homes and, if distant, dwell there for education. Preferably, such educational homes would be located on the outskirts of towns, amidst woods, so that the children and youth may live in healthy surroundings, have opportunities for exercising muscles and acquiring endurance by doing useful work for the large educational household, and for developing courage and enterprise by adventurous excursions, and be also in touch with the realities of rural life, on the one side, and of urban, on the other, thereby discovering and developing their individual temperamental and vocational predilections and capacities

## THE OLD PRACTICE

In practice, it would seem that in the times of the Upanishaṭs and the Purāṇas, the larger "university"-g u r u - k u l a - s, to which grown up youths resorted, used to be combined with the ṭ a p o - v a n a s of ṛ s h i - s, "places of ascetic practices, and psychical, mystical, spiritual training, and that they were placed at some distance from the crowded towns, amidst thick woods or even deep forests Smaller "school"-g u r u - k u l a - s, for younger boys and children, were, on the other hand, mostly located in the town or village itself Sometimes, a quarter of the town was exclusively assigned for such, and was called the b r a h m a - p u r i

of that town[1] Sometimes, a whole town became, predominantly, such a brahma-puri. The seven pavitra-puri-s, "holy cities," Ayodhya, Mathurā, Māyā (modern Hardwar), Kāshi (Benares), Kānchi (Conjeeveram), Avantikā (Ujjain), Dvāravatī (Dwāraka),[2] may be regarded as having been such "university towns".

## A Living Example

Only Kāshi (Benares)—perhaps the oldest living historical city on the surface of the Earth, before which Athens and Rome and Alexandria are infants of yesterday—Kāshi, where Veda-Vyāsa, the compiler and editor of the Vedas, and the author of the Mahā-bhārata, various Purāpas, and the *Brahma-sūtra-s*, spent his last years with a great concourse of students, five thousand years ago; where Parshva-nātha, the last but one Tirthan-kara of the Jainas, was born and preached nearly three thousand years ago; where Buddha and the first Shankar-ācharya began their missions of Mercy and Wisdom twenty-five hundred years ago, where

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[1] There are such brahma-puri s in Benares to-day. The Samskrt works on Ancient Indian Engineering and some other works like Shukra nīti have useful hints to give on this subject when they deal with town-planning

[2] अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥

King Divo-dāsa promulgated the Science of Medicine, Āyur-Veda, through his most eminent disciple, Sushruṭa, centuries earlier, where Kabīr, five hundred years ago, tried, and not altogether without success, to liberalise and reconcile Hindūism and Islām, by expounding the mystical philosophy common to both, where Ṭulasi Dās, three hundred years ago, rewrote the Primal Epic, the Ādi-kāvya, the Samskṛṭ *Rāmāyana* of the very ancient sage Vālmīki, and made it the Bible of all the subsequent generations of Hindū-s, counting many thousands of millions up to the present day, to which the most famous sons and daughters of India have always come to pay homage, in their respective generations—this Benares continues to be such a "university-town," of the comparatively ancient type, on a fairly large scale, even to day It has, at the present time, between two and three hundred Paṇḍiṭ-homes, scattered over all parts of the town, but located mostly in the thickly crowded portion on the Gangā-bank In these homes, partly the ancient, Vaidika, and mostly the mediæval-scholastic, post-Pāṇini Samskṛṭ learning is taught to between two and three thousand vidy-ārṭhi-s, "seekers of knowledge" These students come from all, even the most distant, parts of India, and are provided with food and clothing, from day to day and season to season, by the daily private charity of the citizens, and mostly, by some scores of large and small

anna-sattra-s, "places of the sacrifice of food-giving," permanently endowed and maintained by Indian States or wealthy merchants[1] Conjeeveram too keeps up, on a limited scale, principally Vedic studies The other 'sacred cities' have largely lost their educational character, but retain a religious, or pseudo religious, aspect

## THE BUDDHIST AND MODERN PERIODS

In and near the Buddhist period, many other great university-towns, both Brāhmanic, like Taksha-shilā, and Buddhist, like Nālandā, sprang up and spread their fame afar They have all been swallowed up by Time, while Kāshi continues the old work But the traditions are weakening with growing rapidity, and the learning is decaying because of greater and greater separation from the realities and the requirements of the national life as changed by the times This divorce is chiefly due to the inelasticity of the orthodox Pandit-mind, and its inability to assimilate the new 'scientific material' from the modern west

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[1] These Pandit homes and vidyarthis are entirely separate from the dozen big schools and three or four colleges of the modern style which have grown up during the last sixty years—with one or two exceptions which are older *e g* the *Government Samskrt College* which was *founded* in 1791 when the French Revolution was convulsing Europe and the great new Benares Hindū University into which the Central Hindu College founded in *1898* expanded in *1916* when the World War was raging

into the 'spiritual organism' of the ancient east, as ought to be done Other new Guru-kula-s, under the general name of Vidyā-pītha-s, have grown up in post-Buddhist times, within the last fifteen hundred to a thousand years, as in Kāshmīr, Mithilā, Nava-dvīpa, and some Temple-towns of the south. They have been and are carried on on lines more or less similar to those of Benares The Jainas also have their own centres of learning, connected with their more important Temples and places of pilgrimage, and a few of these have kept their light burning and made great collections of manuscripts, notably in Kathiāwār, for very many centuries The Musalmāns have created some centres of orthodox learning, in a few towns, in recent times

apparently, it is not, at present—of "an educational institution 'turning round,' *vertere*, the *uni*, 'One,' central idea, end, aim, of Self-realisation" The corresponding old name is B r a h m a - k u l a

## WHAT IS PRACTICABLE IN MODERN CONDITIONS?

Under modern conditions, the nearest practical approach to the old theoretical ideal seems to be that 'school'-homes should be placed, wherever possible, between town and agricultural farms, and, *in crowded towns*, amidst available *open spaces*, at convenient distances, so as to be able to serve two to three hundred children, each, of the neighbourhood The "university"-g u r u - k u l a - s should be located in the suburbs of great cities, whence centres of all kinds of occupations, agriculture and dairy-farming and cattle-breeding, as well as factories, industrial works, commercial institutions, markets, banks, houses of business, army camps and "fields of Mars," law-courts and arbitrational pañchāyaṭs, river-traffic or sea-traffic, etc, may all be within easy reach of the students, for observation, test of inclination, and study by active part time apprenticeship Schools, colleges, universities, *devoted to* special industrial, technical, or other education, like colleges of forestry, mining, geology, may also be established at spots which offer special facilities *for the studies and training desired* All such schools, colleges, universities, should be conducted

and be presided over by "men of God," "men of Brahma," missionary-hearted, philanthropic, wishful, able, assiduous, to gather and impart useful knowledge, cultural and vocational

The practice of the civilised and self-governing countries has naturally approximated to this general idea, particularly, it would seem, in Japan, and the U S America—so far as the location is concerned, but not in respect of the much more important 'missionary,' simple-living, self-denying, heart of the teacher Manu seems to indicate that it would be well for India—and perhaps for other countries as well—if she and they deliberately reorganised and adopted these principles, and consciously regulated their practice by them

## (*vii*) How to Educate?

### *The Many Miscellaneous Problems of Detail*

Endless questions of detail arise under the general head, How? Thus, should, or should not, any text books be used, and to what extent, if at all? As soon as a course book is prescribed (so we have been seeing in India, at least) a dozen criticisms of it appear in the papers, tearing its contents to pieces and showing up various motives as inspiring the author to write it and secure its inclusion in the officially-prescribed courses Another is put up It meets with a worse fate

Syllabuses are prescribed The results of examinations begin to stagger to and fro, from year to year, like drunken men Endless options are introduced. Teachers and taught become distraught trying to find out what they should choose, and how they should fit the chosen subjects into the time-table. None knows what subjects—excepting the three R's—should be taught first, and what afterwards. Some advocate a smattering of a great number of subjects crammed in during a few years of school; others recommend more thorough study of a few None can say with conviction whether technical and 'vocational' subjects should be given most importance, or the 'liberal,' artistic, literary, or scientific Students are left to decide for themselves as to what they shall study—at an age when they are absolutely incompetent to do so In the war of opinions, in favor of play and kinder garten and stimulation of the understanding on the one hand, and steady plod and cram and memorising on the other, the new generation is in a fair way to lose physical health first and both memory and reason afterwards The propriety of giving moral and religious education is the subject of interminable and most heated controversy. Examination *versus* Estimation is another topic for vigorous argument One set of thinkers would abolish examinations altogether, as not only useless, ineffective, utterly unreliable as tests, but also ruinous for mind and body, success therein

often being only the last climax of frantic effort preceding complete exhaustion and break-down for the rest of a miserable life Another, and larger set of disputants insists that we cannot get on without them, for they provide the only practical test of such fitness as is needed by the present competitive life of society. How to develop character, and what sort of character to create, is another very important subject of perennial discussion If the need for physical education is more generally admitted, the forms cannot be agreed upon , shall it be games or shall it be drill, shall it be exercises with apparatus or without, hard gymnastics or light play, costly cricket and foot-ball and base-ball and tennis and hockey, or inexpensive dips and hops and strains ? And where to find the means for all this elaborate modern way of education—that is the last straw on the back of the poorer nations

All this is the natural result of the unsettled condition of the whole socio-economical organisation , of the inchoate and uncertain nature of the extant knowledge on many subjects , and mainly, as said before, of the inability of parents and teachers to decide what vocation a particular child is best fitted for and what place in the nation he would fill best in the second stage of life Because of the excessive competition for the good things of the world, on the one hand, amongst the few, and for the mere minimum bread and salt, on the other, amongst the

many, there is not the leisure, not the freedom from care, not the inclination, which alone could make possible for all, or at least the majority, the studies which promote and enhance the finer forms of life, the life of thought, of science, of art—for their own sake, as is said, for the sake of the life of the astral, the mental, the higher bodies, and for the life of the nation, as is really unconsciously meant It cannot be repeated too often, that the education of the young has to be governed by considerations of his future means of existence, and that therefore predetermination of vocation is the only secret of the successful solution of all educational problems

Having generated and brought up the sons, the father ought to find means of living for them The king the ruler, is the true father of the people, because and when he (1) educates them, (2) protects them from external and internal ills, (3) provides them with means of livelihood and befitting employment—as is the duty of every father to do for his children, and the fathers become only mechanical means of giving existence to the new generation, when they fail to do so[1]

When those future means of living are uncertain, the present process of education must also be very doubtful and very anxious, with endless

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[1] दत्त्वाय पुत्रास्तु पिता तेषां वृत्तिं प्रकल्पयेत् । *Smrti*

प्रजानां विनयाधानाद् रक्षणाद् भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

Kalidas *Raghu vamsha* ch i

harassment and ill-health of mind and body to parents, teachers, children, as the inevitable result

## NOT "ONLY," BUT "ALSO"

Of course, all this has its own place in the evolution of the race It will enable us, compel us, to go back to the older plan, on the higher level of a deliberate assent with full knowledge of the reason why. In the meanwhile, it forms a commentary, by contrast, on the simple rules of the class-caste and life stage polity of Manu (V a r ṇ - ā s h r a m a Ḍ h a r m a), and provides relieving background for the suggestion that the war of opinions and methods may be brought to an end by avoiding exaggeration, excess, extremism, by pursuing the middle course, by diligently sifting out from each and every opinion the element of truth therein, by assiduously saying to one another, "Your opinion *also*, to this extent, and in this respect, and not mine *only* in all respects," by synthesis and compromise and reconciliation, and not by insistence on distinctions and differences, in short As said before, Manu does not attempt to force and re-create Nature, but accepts Her ambi-valence, duality, polarity, with all reverence, recognises Her psycho-physical laws, and tries only to *regulate* human life in accordance with them, deliberately and voluntarily, instead of being forced by Her to follow them unwillingly and painfully Men made sick by

sciences, as seen and revealed by Seers, Rshis, (*and duly interpreted*, it must be added) [1] were a mass of ascertained facts and laws about the accuracy of which there was not any serious dispute, and which the student had only to absorb and assimilate to the utmost of his capacities of memory and reasoning Wherever and whenever he was able, and found himself moved, to ask 'why?' the appropriate 'because' was forthcoming, ready to his hand. An enormous saving of time and energy was thus secured, without any stunting of intelligence, for enquiry was constantly insisted on, at the same time that the spirit of reverent affection for the elders and of corresponding tenderness for the

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[1] See *The Secret Doctrine*, by H P Blavatsky on this point

उपनीय तु य. शिष्यं वेदमध्यापयेद् द्विज ।
सकल्प सरहस्य च तमाचार्य प्रचक्षते ॥ *Manu* II 140

इतिहासपुराणाभ्या वेद समुपबृहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामय प्रतरिष्यति ॥ *Mbh*, Adi 1, 293

स्थाणुरय भारहार किलाभूदधीत्य वेद न विजानाति योऽर्थम् ।
अर्थज्ञ इत् सकल भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ *Nirukta*

"He who can teach the *secret* meaning of the Veda is known as acharya The Veda should be expounded in the light of universal history, the Veda feareth the man who knoweth little, he will cheat me of my true meaning—so it thinks of such an one He who commits the Veda to memory and knows not the true meaning he is but as a block of wood set up to hold dead burdens The knower of the true meaning purified by knowledge attaineth heaven.'

youngers was sedulously educed and evoked, without which interplay of reverence, on the one hand, and tenderness, on the other, the life of the teacher and the student becomes, not life, but the deadness of machinery, without which, even if the sympathy of equality could by any chance remain, still the life of the race would lose almost all its grace and poetry

## METHODS, MANNERS, AND HEART-RELATIONSHIPS

Manu says

When beginning the day's study the Teacher should ask the student to begin and throughout it also from time to time should instruct him to understand before proceeding further, and at the end of the study he should say Let us stop now [1]

The word here used for study (adhy-ayana) does not mean memorising only It means understanding also The etymological significance, in addition to the explanations given before is 'approaching a subject from all sides, therefore understanding it in all its bearings Perhaps the nearest English word is 'com prehen sion' grasping completely' It is clearly said

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[1] अध्येष्यमाण तु गुरुर्नित्यमाप्तमतन्द्रित ।
अधीष्व[a] भो इति ब्रूयाद् विरामोऽस्त्विति चारमेत् ॥ 1 73

[a] This adhishva corresponds with the modern teacher's Do you follow? Do you understand? Is my meaning clear? etc

Enquiry is not disbelief [1]

And we have already seen that

Only he really knows the ḍharma who has grasped the reason of it [2]

Nay, intellectual curiosity was stimulated, interrogation and discussion were positively encouraged, and the method of question and answer preferred to that of set lectures, apparently

As the seeker for water finds sweet water by delving deep into the earth with a spade even so the listener delving industriously with questions into the mind of the teacher finds the stores of knowledge hidden therein [3]

Food should be given only to him who is hungry and calls for it Only then is it taken with relish, with interest, is enjoyed, is easily and fully assimilated, and conduces to health, and waste of good edibles and of labor is saved to giver and receiver, nay, the dangers, to the receiver, of surfeit and indigestion or creation of harmful habits of shallow, conceited, dilettante 'tasting' of lectures and lecturer, and, to the giver, of verbose self-display, are avoided The secret of clear and keen understanding and of retention in memory is

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[1] जिज्ञासा नास्ति नास्तिक्यम् । *Matsya Purāna*

[2] यस्तर्केणानुसंधत्ते स धर्मं वेद नेतर ॥ *Manu* xii 106

[3] यथा खनन् खनित्रेण नरो वार्यधिगच्छति ।
तथा गुरुगता विद्यां शुश्रूषुरधिगच्छति ॥ *Manu* ii 218

attention, the secret of attention is interest, the secret of interest is pleasure pain, like-dislike, the secret of that is the very undesirable (but in exceptional cases unavoidable) 'birch,' or the very desirable, nay indispensable spiritual relationship of reverent affection on the one side and tender compassion on the other between pupil and teacher The responsibility for establishing this relationship obviously rests on the teacher, as the elder, as *in loco parentis* That the responsibility is the elder's Manu enjoins in great words

The elder prospereth and exalteth the family or he destroyeth it The elder who behaveth as an elder, he is even as father and as mother

No greater words can be found than father and mother to express reverence and love God is "Our Father in Heaven" Nature, God's Nature, is the Benign Mother of all The teacher is enjoined by the Manu to make no distinction between his own sons and his pupils The pupils are enjoined to look upon him as their father

The first birth is from the physical mother the second takes place at the investiture with the sacred thread the third at the yajna initiation (which secures admission into the Spiritual Hierarchy) For the second birth whereby the pupil glimpses Brahma the

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[1] ज्येष्ठ कुल पालयति विनाशयति वा पुन ।
यो ज्यष्ठो ज्येष्ठवृत्ति स्यान् मातेव स पितेव स ॥

*Manu* ix 109 110

Supreme Self, the Acharya-teacher is the father and the Sāvitrī, the mantra, is the mother[1]

So if it was made the duty of the student to ask 'why?' and of the teacher to answer 'because,' if enquiry was not allowed to be treated as disbelief—as is unfortunately done so often in these days of degeneration of knowledge in the custodians, in India—it was also made their duty to ask and answer *in the right spirit*

Let not the knower answer until asked, nor may he answer if not asked in the right manner He should behave as if he knew not anything amidst men (who are not ready to learn and ask not in the right spirit)[2]

The *Upanishats* show how the teacher usually began his explanation of a difficulty brought up by a pupil, with some endearing epithet, like somya, 'O gentle one'. All *Upanishat*-studies begin with prayers One of these is specially worthy of note in this connection

May the Supreme protect us both, may He love and rejoice in us both may we grow in vigor and vitality together, may our joint studies prove bright and fruitful

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[1] मातुरग्रेऽधिजनन द्वितीय मौञ्जिबन्धने ।
तृतीय यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥
तत्र यद्ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ II ॥ 169 170

[2] नाहूत कस्यचिद् ब्रूयान्न चान्यायेन पृच्छत ।
जानन्नपि हि मेधावी जनसकेष आचरेत् ॥ *Manu*, II 110

may never any trace of unpleasant disagreement come between us [1]

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[1] सह नाववतु, सह नौ भुनक्तु, सह वीर्यं करवावहै, तेजस्वि नावधीत-मस्तु, मा विद्विषावहै । *Katha*

"There must not be aroused any 'fatal antagonisms' or unnecessary conflict of wills" (between pupil and teacher) Fynne, *Montessori and Her Inspirers* pp 206, 251

Here are some more illustrative though long extracts from western writings, they are made to establish bridges between the old and the new "Even with adults there are few who are really moved to action by abstract ideas and principles, and when they are, the action is commonly wanting in vigor With children the moving force is always dyed with emotion In the formation of character the emotion of *self* respect plays an indispensable part A child's character, therefore, is not trained by leaving him to do as he likes, but by evoking in him, by *sympathetic* suggestion, the desire to obtain thorough *self* mastery Character is the true *self* Charac ter is *self* development and implies *self* knowledge and *self* control Communities which offer many inducements to deviation from purpose, and which furnish few opportunities for *self* communion, are unfavorable to the development of strong characters", J Welton (Professor of Education in the University of Leeds) *The Psychology of Education* (pub 1914) pp 477, 479, 481

The ultimate aim (of the task of co-ordinating and organising the spiritual life) is the *perfect organisation of life* under *one great purpose* which finds its meaning in *one great ideal* To these ( this?), in many ranks of extent and importance, *other ideals* and purposes are related so that the entire life becomes a community of forces covering the whole of human nature and aiming at the *perfection* and *completion* of that nature Such a dominating ideal would be a true and complete p cture of *the highest good* possible to man and that is found only in a *relation* to that *highest good* and *true* personality which we call *God* This is the *ideal* towards which a perfect education would strive, and educa tional progress can consist only in drawing cont nually nearer to it But the possibility of such approximation depends

As the *Gītā* indicates, it is necessary to put the mind of the listener into the placid, unruffled,

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before all else on reaching as true a conception as is possible of *the meaning and purpose of human life* . . (Our) theory of education *assumes that the activities of life should* be evaluated according to a spiritual standard which finds the highest good of man in the *perfection* of his *spiritual nature* —in nobility of heart and mind, in reverence and awe in the contemplation of the divine perfection in love of all that is great and good, in hearty acceptance of duty, in strenuous endeavor, in earnest longing for truth, in appreciation of beauty, in an estimate of the things of life consistent with *the view that what a man is far outweighs what he has,* whether of material or of intellectual possessions " ; Welton, *What Do We Mean by Education?* (pub 1918), pp 91, 93

At first glance, especially at the italicised words it would almost seem as if the writer was describing Manu's views. Yet a look through the rest of the books from which the above extracts are taken will dispel the notion ; and it will appear that his description is as that of a man describing by mere touch in thick darkness an object which Manu describes by sight in broad daylight The self he mentions is only the smaller individualised self, without identity with the Universal Self, and the God he refers to is only a 'personality' and not the Supreme Impersonality which is identical with all personalities He does not seem to see that self-respect, self-knowledge etc , are compatible with other-respect other-knowledge etc , as they ought to be, only when *the self is identified with the Self*

It does not appear that, to him, the highest good, the *perfection and completion of man's spiritual nature,* the ideal towards which a perfect education and the whole life should strive, is realisation of his identity with the Supreme Self, and, hence, *moksha emancipation from all doubts and* fears and fetters of the soul , that the other related and subordinate ideals are *dharma artha, kāma,* social lawfulness riches, enjoyment of life , that the perfect organisation of life individual and social, is anything like the *varṇa-āshrama* system

itive mood, before that mind will take and ɔt correctly the image of the mind of the ker

When the mind is happy and peaceful, then the ligence is steady and placid and lucid, (and the is of curing sorrows are discovered) and sorrows away[1]

anners also have degenerated in these latter s, side by side with spiritual knowledge and itual mood of mind, and what we see but often is, that a question is a mental and verbal v and the answer a return blow

## Certainty of Knowledge

s to whether this claim of the ancients to cer- n and indubitable knowledge was or was not tifiable—this is a question which cannot be dealt h in a few pages, and by one who has no such owledge and no power to demonstrate This can done only by the true brāhmaṇa

He is the true and well instructed and venerable ishta brahmana, who has mastered the secret of Veda by means o the indispensable austerities and

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[1] प्रसन्नचेतसो ह्याशु बुद्धि पर्यवतिष्ठते ।
प्रसादे सर्वदुःखाना हानिरस्योपजायते ॥ ii 65

See also *The Science of the Emotions* pp 260 262 as to need to eliminate unpleasant and disturbing emotions in conversation intended to lead to mutual understanding

these senses themselves is proved to us only by our consciousness of them. They cannot prove themselves On this basic fact of consciousness, the whole of cosmogenesis and anthropogenesis, all the sciences of evolutionary astronomy, chemistry, biology, physiology, psychology, etc,[1] have been built up by the ancient Seers, and built up by a 'deductive' process infinitely more logical than that of geometry, for it makes no postulates, while geometry makes at least three, built up with the mortar of a close reasoning, which any really earnest student can test and make sure of for himself, to such extent as is possible without the help of super-physical powers[2]

Students know of the Sāṅkhya cosmogony, which is accepted by all the old Indian systems of 'science' as the psycho-physics of the individual as well as the universal

From Matter (Pradhana) inspired by the Energy of Spirit (Purusha), arises Universal Ideation (Mahat, (Buddhi), thence atomic individuality (or individualised atomicity, Ahamkara), thence the primal organs of knowledge and action, the sense qualities, and the elements, (thence all the endless ever moving worlds and their inhabitants of countless individua, species genera, orders classes, phyla, and kingdoms)[3]

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[1] The various Aṅgas and Upaṅgas and Upa vedas

[2] See *The Science of Peace* by the present writer for fuller exposition of this also *Krishna* pp. 144 161

[3] पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥

From this rapid consideration, we may get some little idea, at least, that to the ancient knowledge belongs that kind of certainty and orderliness which goes with absolutely sure data and 'deductive' reasoning based thereon, while to most of the modern knowledge belongs that other quality which goes with fluctuating data and inductive generalisations based thereon

Assuming this condition of comparative certainty of knowledge and of future vocation, and associated leisure and peace of mind, the duty of teacher and taught became simple, and teaching became thoroughly practical and utilitarian as well as cultural, liberal as well as vocational, in the best sense, directly subserving the recognised ends of life and not loading the mind with immense quantities of scrappy and disjointed 'information'

## PRIMARY ITEMS IN EDUCATION

Intellectual education, even of the highest order, occupies, speaking comparatively, a secondary

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प्रकृतेर्महांस्ततोऽहंकारस्तस्माद्गणश्च षोडशक ।
तस्मादपि षोडशकात् पचभ्य पचभूतानि ॥

*Sānkhya Kārika* 21 22

*Cf* When the term Energy is substituted for force the Vedic scheme of development becomes identical with the one which expresses the most recent developments of physical research viz the Absolute or Eternal Self Consciousness—Mind—Energy—Ether —Matter G W de Tunzelman *A Treatise on Electrical Theory and the Problem of the Universe* (pub 1910) p 505

place in the old scheme The first and most important items of education are others :

Having taken up the pupil, in order to lead him up to the Highest, the teacher shall *first of all* teach him (i) the ways of cleanliness and purity and chastity of body and mind, and (ii) good manners and morals which make high character, and (iii) how to tend the fires, culinary, sacrificial, and psychical (corresponding to physical, emotional, and intellectual energy) and, more important than all else, (iv) how to perform his Sandhya-devotions[1]

All the three main aspects of Education are indicated in a certain order of succession, as is unavoidable in the use of language, but strictly speaking, all of them are inseparably mixed up, and their functioning and refining proceed side by side, in education, as in life Also, really, they are all equally important, though, if it comes to a choice at all, as it should not, then we would rather have more purity and good character than intelligence

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[1] उपनीय गुरु शिष्य शिक्षयेच्छौचमादित ।
आचारमग्निकार्य च सध्योपासनमेव च ॥ *Manu*, II, 69

Many western writers on education also rightly place 'character' first and intelligence afterwards Thus 'A community of men and women possessing vitality courage, sensitiveness and intelligence in the highest degree that education can produce would be very different from any thing that has hitherto existed', B Russell *On Education*, (pub 1926) p 65 Pt II of his book, covering one hundred and twenty pages deals with 'Education of Character", Pt III, Intellectual Education" covers only half as many More will be said on this later

Of the four items mentioned by Manu, the first is the essence of the training of the body, the second, of the discipline of emotion, the third, of the instruction of practical and theoretical intellect, while the fourth is the summation and culmination of all To see the Highest is to have achieved a very high degree of progress in all three, and without keeping the Vision of the Highest before one's mind as the goal, that progress is not possible, genuinely.

## TRI-UNITY OF EDUCATION

To illustrate how all the branches of threefold education are carried on together, though one aspect must predominate at any one given time and place Even while listening to a lecture on some science, the correct posture of body to be maintained is part of physical training, and the attentive and open-mindedly receptive mood of mind, of the emotional So, during a game on the playground, the preservation and development of the spirit of co-operative helpfulness, cheerfulness, fairness, is emotional training, and rapid judging of distances and calculation of effects of moves and strokes and counterstrokes, especially in wrestling, boxing, fencing, etc, is intellectual training

Detailed rules are given on all these matters The verse quoted not only shows what to teach first, but also where the education must be carried

on It is in the home of the teacher The residential, or rather the house-master system, in a very complete sense, is clearly enjoined, but under conditions which retain all the benefits and all the beauty of the life of the good home Who taught us first the ways of cleanliness? The mother and the father taught the little child how to wash its hands, its face, its feet, its body The teacher continues the process. He is as father and as mother, the willing and tender slave and relative of the student The difference between the two is subtle as that between science and superstition The relative is the willing slave The slave is an unwilling relative The difference is the difference of spirit alone But the spirit is everything And yet it is neglected short-sightedly alike by elder and younger, by those in authority and those subject to it, in the present time, as unfortunately, so very often in past history The pupil, by the ideal of the olden day, becomes, literally, part of the family of the teacher And Manu's brāhmaṇa knows how to compel the gratitude and reverence of his beloved pupil by unceasing offices of tenderness The feeling on this point was so strong that some Vedic mantra-s are common to both the upa-nayana ritual and the marriage ritual As will be said more fully later, the wife is not only the wife physically, but is also spiritually the mother and also the daughter of her partner, and she is adopted into her new home with solemn

recitation of sacred words impressing these spiritual relationships and affections upon all concerned The pupil is adopted by the teacher as his son with the same mantra, with the significant difference that "the Lord of Speech," Bṛhaspaṭi, is substituted for "the Lord of Progeny," Prajāpaṭi

I draw thy heart into rapport with mine, to take up the vows that I take up May thy mind follow mine with sympathy May thou listen to my voice with single-minded attention May the Lord of Speech bring thee close to me [1]

## EDUCATION SUPPORTED BY CHARITY

The pupil earns his, and, at times, also his teacher's meals, by going round a-begging in the neighboring town [2] And the begging is to be done in a fashion which, while it gives to the student the training in poverty that is one essential part of a full life, eliminates from it all humiliation, and invests it instead with poetry

At the first, he should beg from his own mother, or sister, or the mother s sister, who would not put slight

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[1] मम व्रते ते हृदय दधामि, मम चित्तमनु चित्त तेऽस्तु ।
मम वाचमेकमना जुषस्व, बृहस्पतिस्त्वा नियुनक्तु मह्यम् ॥

Quoted in Paraskara s Gṛhya Sūtra from the Sama Veda *Mantra Brāhmana*

[2] The expression neighboring town shows that the Gurukula is to be located in the open healthy suburbs wooded lands and garden places not amidst crowded habitations

upon him and from whom he would not feel shame and shyness in taking.[1]

But later

He should not beg among the family and relatives of his preceptor, or of his own relatives or kinsfolk; but from the houses in the neighboring town, and only the houses of the good and the dutiful householders, in whose homes the sacrifices enjoined by the Vedas are

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Naturally, Saraswatī, the goddess of learning dwells in the suburbs, while Lakshmī the goddess of wealth and splendor lives in the urbs, the cities, and Gauri-Anna-pūrnā-Durgā, the goddess of health and plenteousness, of corn and milk, and also of fighting power, dwells in the rural areas.

As regards the begging, Europe had its bands of begging and strolling students in the Mediæval Ages and the pre Reformation days, as it had its begging friars There were many points in common between the mediæval civilisation of Europe and that of India Only the former does not seem to have had a definite scheme and a recognised systematic philosophy of life behind it, though the theology it had may well be said to have been its philosophy

[1] मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षा प्रथम या चैनं नावमानयेत् ॥

Then

वेदयज्ञैरहीनाना प्रशस्तानां स्वकर्मसु ।
ब्रह्मचार्याहरेद्भैक्ष गृहेभ्य. प्रयतोऽन्वहम् ॥
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ।
अलाभे त्वन्यगेहानां पूर्व पूर्व विवर्जयेत् ॥
सर्व वापि चरेद् ग्राम पूर्वोक्तानामसभवे ।
नियम्य प्रयतो वाचमभिशस्तास्तु वर्जयेत ॥
समाहृत्य तु तद्भैक्ष यावदर्थममायया ।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङमुख. शुचि. ॥

*Manu.* ii 50, 183, 184, 185, 186

kept alive Or if need be, and he should not get food elsewhere, or if there are no other homes available in the vicinity, then he may beg from his relatives and kinsfolk too And having secured the needed food, and no more, by begging artlessly, he should present it to his preceptor, and then, with his permission, should eat it facing east, after the customary mouth-rinsing (a c h a m a n a) and full purification

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## Wise Charity Developed by Such Education

Not very easy to revive in its integrity, all this to-day, no doubt! And yet, placing ourselves in that distant condition, and reconstructing that old world before our mind's eye, can we not see any features therein to recommend? There is the freedom from excessive centralisation, with its overcrowding, and its mechanisation of men and of knowledge, and its loss of human kindlinesses and home-emotions There is the practice of true socialism, where every mother and every sister learns to look upon every dear student-beggar as her own son and her own brother, for if she gives food to the hungry child or brother of another, is not her own hungry child or brother being helped tenderly at the same time by another? And so the heart of every parent goes out to every child, and of every child to every parent, and affection reigns in the community and love suffuses and softens every life And burdens are proportionately divided, and not felt but welcomed eagerly, for the capacities of every family are known, and no more

students go to any than can be conveniently provided for by it. And, because the Great Father Manu has said that students must not take their food from the houses of the vicious and the sinful, and therefore the children will not come to them and do them the honor of accepting their food if they are not virtuous, therefore every home, for the sake of the children, strives to maintain its standard of dutifulness high By this simple device, of every student begging food from every other home than his own, the Great Progenitor binds together in one the hearts of all the families of the community, and consecrates the spirit in them, so that it shines forth in the life of matter, and joy becomes duty and love becomes law The dignified matrons and patrons and the bustling mothers would also have good opportunities, under such an arrangement, of judging 'eligibles,' and planning future alliances, while the coy damsels might strike up sweet boy and girl friendships full of that spiritual brotherly and sisterly affection which is the most happy and most lasting part of the future married comradeship, and, when formed early, is a most effective protection against all erring of heart and body for both

It is not quite sure that the current ways are very much better, are even so good ! The most that can be said in their favor is that taking into account the whole present form of society, we could not very easily do otherwise But that whole

structure requires to be recast in a new spirit, the spirit of love in place of the spirit of struggle In the educational systems of to-day too, as in other departments of life, we see that the main ideas are the same as the old ones, *viz.*, that students should reside near their colleges and schools, under the supervision of their educators, and be supplied with their needs partly by their parents and partly from public funds, which, of course, also means, ultimately, the householders and breadwinners of the nation.[1] But the defects are in the details, overcrowding, lack of the family-feel, disproportionate expense, inability to give personal attention to each individual student. And these defects are

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[1] It is also well known that a very large part of the permanent endowments as well as the current income of educational institutions all over the world, comes from private charity. In the U S A, such charity reaches its climax Whole universities have been established by single gifts or bequests by persons who were compelled by their inner and higher self to make such expiation for their awful sins of mammonism, in deceiving and ruining thousands of homes to gather their multi millions of dollars In India, education has always been carried on with the help of private charity, and the British regime, though taxing the people very heavily, spends the bulk of its revenues on the army, the police the very heavy salaries of the so called higher' services, and what are known as the Home' charges (spent in England *on account* of India !), and grudgingly makes comparatively very small grants for education and leaves them to be eked out by the charity of the already over burdened public Bands of students often go out during the holidays, from nationalist and semi-nationalist institutions, begging and securing donations for their *alma mater s*—thus reviving, on a larger scale in new form, the old tradition of begging students

gradually leading public opinion in the direction of private seminaries and an expansion of the house-master system (especially for the earlier stages of education) as distinguished from the large Boarding-House or Hostel and the "Latin quarter" of great University towns with their negative and positive evils[1]

### (i) *Shaucha, i e, Hygiene and Sanitation*

Of things to be taught and educed, cleanliness and chastity, hygiene and sanitation, which make shuchi-tā, good manners and morals, high aspirations, courage and firmness of will,

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[1] It seems that, as usual, there has been a reaction, latterly, against the residential system of education, as tending when pressed beyond bounds to make the students' and the teachers' lives artificial, to put them out of touch with the realities of life in the world to deprive them of opportunities of studying industries at close quarters and firsthand and as also likely to give rise to the evils of over-centralisation and bureaucracy Hence town universities have grown up within the last few decades like those of London Birmingham, Manchester, in contrast with the university towns of Oxford and Cambridge In the U S A many colleges are within easy reach of great factories and students dividing their time between the two combine liberal and cultural with vocational education and not only learn to practise technical industries but also earn their own upkeep instead of begging in the old way or in the new way of being supported by their guardians or by public funds and charitable endowments The 'suburbs as the *locus* of educational institutions for the adults especially, or even the adolescent as distinguished from the small children—this is the reconciliation of the two views.

all which make up noble character, āryatā, come first, as said before There is no dispute that cleanliness is next to godliness How, how much, what, when, to eat, drink, bathe, sleep, and keep clean the body, the clothes, and the dwelling-place—these are to be taught, as ruled by Manu. Works on Āyur-veda-Medicine supply needed details regarding dina-charyā, hygienic conduct in the day, rātri-charyā, in the night, ṛtu-charyā, in the several seasons Thorough cleaning of the teeth before and after every meal, and before and after every sleep, is indispensable to preserve the teeth

But while books are loaded on the skulls of children diligently, these all-important matters are largely or wholly neglected in the educational institutions of India to-day, for various bad reasons, which could be mostly avoided or cured if the governmental administration were genuinely and sincerely and wisely of, for, and by the elect and select of, the people, and the social organisation systematic The single word shaucham, in Manu's verse, really includes the whole science and art of hygiene and sanitation That science with its application or art, is, practically co extensive with medical science and art to-day, and is as complicated, as unmanageable, as artificial, as expertist, and, therefore, in many respects harmful by excess of expertism rather than helpful by humanism But in essential principles, it is as simple as truth Pure air

to breathe, pure water to drink, pure food to eat, some degree of sunlight (*i.e.*, the four ṭ a ṭ ṭ v a - s of which the body is made up, ā k ā s h a being all-pervasive), and pure thought—this is the whole secret of health and hygiene. How to secure them, in the very artificial conditions of city life and of the subordinated and ruthlessly exploited village-life—provides the occasion for the exercise of endless ingenuity and expertism and brow-beating of the layman, by the 'bureaucracies' of the sanitary departments of governments.

### *Purity of Diet and Continence*

Because nine-tenths of the diseases and the vices of humanity are caused by or connected with errors of tongue and sex, and because the highest reaches of the soul depend upon purity of food and continence, Manu lays great stress on abstemiousness in diet and chastity in conduct, and Kṛshṇa and other Ṛshis also do the same:

> Let the student wash and clean his hands, feet, face, and all the sense-organs, nose, mouth, eyes, ears, thoroughly, before and after meals. Let him eat unhurriedly, slowly, with undistracted mind. Let him not think ill of the food placed before him, but take pleasure in it thankfully, and look upon it with honor and welcome. The food that is rejoiced in, always brings strength of body (b a l a) and en-ergy of mind (S k t u r j, Gr. *ergos*, Persian *urūj*), if carped and cavilled at, it destroys both. Let him not eat the remains of the food taken by any other; nor give his own leavings to any, nor go about without washing and cleansing his mouth and hands

after a meal; nor must he, on any account, over-eat, nor between the fixed meals, nor eat again while the previous meal remains undigested. Over-eating is the very parent of disease and premature death, is the foe of virtue and the friend of vice, is hated and despised and ridiculed by the world, and leads to purgatory, therefore, after the death of the body. Let him not take food from the hands of the intoxicated, the arrogant, the choleric, the liars, the diseased, the dirty, the followers of evil callings, the hypocritical, the cruel, the hostile, the avaricious, or the bad king or even the brāhmaṇa, if he be stingy and small-minded though he know the whole of the Veḍas The gods once disputed over the question, and decided that the food-gifts of the miserly shroṭriya (Veḍa-knower) and of the generous-hearted capitalist money-lender on high interest, were equal in quality on the whole; but the Lord of Progeny appeared among them and said, Make ye not those equal which are unequal; the gift of the generous money-lender is made holy by his high aspiration and mood of eager friendliness, while that of the miserly man of learning is befouled wholly by his meanness.

As is the food so is the man. Eat only after the previous meal has been wholly digested and you feel hungry—says Atreya; Be compassionate to living things—says Gauṭama, Trust not overmuch—says Bṛhaspati: Be gentle to women—says Bhārgava.

Persons of sāṭṭvika quality, pure intelligence, take and thrive best on sāṭṭvika, pure, foods, soft and moist, bland, non-volatile, and cordial (cardiac); persons of restless activity, rājasa, like and take corresponding foods, bitter, acid, salt, very hot, sharp, dry, burning, etc., productive of ill-health, pain, grief; the inert and dull, tāmasa, take dulling foods, stale, tasteless, ill-smelling.

When the food is pure, the intelligence is clear and bright, and then the mind is placid and lucid: when the mind is such then the memory is strong and certain: when the memory is clear and full, all knots of the heart (all neurotic and other complexes) are loosened and solved; when all the impurities of the heart have thus been

washed away the Lord Sanat Kumara who is also called Skanda gives to the human soul its last initiation on this earth and shows to it the Light beyond the Darkness[1]

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[1] उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहित ।
भुक्त्वा चोपस्पृशेत्सम्यगद्भि खानि च संस्पृशेत् ॥
पूजयेदशन नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वश ॥
पूजित ह्यशन नित्य बलमूर्जं च यच्छति ।
अपूजित तु तद्भुक्तमुभय नाशयेदिदम् ॥
नोच्छिष्ट कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।
न चैवात्यशन कुर्यान्न चोच्छिष्टः क्वचिद व्रजेत् ॥
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजन ।
अपुण्य लोकविद्विष्ट तस्मात्तत्परिवर्जयेत् ॥ *Manu* II, 53 57

मत्तक्षुद्व्याधितार्ताना च न भुञ्जीत कदाचन ।
कदर्यस्याभिशस्तस्य क्रूरस्य दाम्भिकस्य च ॥
श्रोत्रियस्य कदर्यस्य वदान्यस्य च बार्धुषे ।
मीमासित्वोभय दत्ता समफलमश्नुते ॥
तान्प्रजापतिराहेत्य मा कृध्व विषम समम् ।
श्रद्धापूत वदान्यस्य हुतमश्नन्ति देवता ॥ *Manu* IV 207 225

जीर्णे भोजनमात्रेय मैत्रेयः प्राणिना दया ।
बृहस्पतिरविश्वास भार्गवः स्त्रीषु मार्दवम् ॥
सत्यमनृतनिनो जनदेहं ॥ etc. and the *Gîtâ* XVII 8 10

आहारशुद्धौ सत्वशुद्धि, सत्वशुद्धौ चेतस सम्प्रसाद, चेतस सम्प्रसाद धुवा स्मृति, स्मृतिलम्भे सर्वग्रन्थीना विप्रमोक्ष, तस्मै मृदितकषायाय तमसस्पार दर्शय त भगवान् सनत्कुमार, त स्कन्द इत्याचक्षते, त स्कन्द इत्याचक्षते ॥ *Chhandogya* VII 26

For comment upon this, in modern western language, read these

" Normal secretion (of the digestive juices) is favored by pleasurable sensations during mastication, unpleasant feelings, such as vexation and some of the major emotions are accompanied by a failure of secretion *Not only are the secretory activities* of the stomach unfavorably affected by strong emotions, the movements of the stomach as well, and, indeed, of almost the entire alimentary canal, are wholly stopped during excitement So you see that the proverb, 'Better a dinner of herbs where love is, than a stalled ox and hatred therewith,' has a physiological as well as a moral basis' , Dr Morton Prince, *The Unconscious* (pub 1921), pp 429, 431

(Samskrt works on medicine, *Sushruta* etc, speak of five kinds of pitta, or digestive juices, *viz*, rochaka, pachaka, ranjaka, bhrajaka, saraka, which probably roughly correspond with the salivary, gastric, biliary, pancreatic, and intestinal juices and secretions )

"Over eating and frequent eating clog and foul the human machinery making it sensual and lethargic Such people do not live to a ripe old age' Dr H C Menkel, *Healthful Diet for India* (pub 1927), p 64

Western medical writers have often pointed out that sex-vice is largely due to over eating and wrong eating, which set up unwholesome irritations and excitements

Finally we have the Bible practically translating the words of the *Chhāndogya*, combined with those of the *Gītā* (ix, 27) " Whether then, you are eating or drinking or whatever you are doing, let everything be done to the glory of God If any man defile the temple of God, him shall God destroy , for the temple of God is holy, which temple you are Know you not that you are the temple of God, and that the spirit of God dwelleth in you Having therefore these promises, beloved friends, let us purify ourselves from all defilement of body and spirit, securing perfect holiness through the fear of God

As the Christ prayed, "Give us, O Lord !, this day our daily bread" and as good Christian priests say grace before meals, to create the requisite healthy and beneficent atmosphere, so, long before, the Vedic Rshis prayed, and good b r a h m a n a-s and b r a h m a - c h a r i - s pray to-day, that the food may be blessed, may produce physical, mental, and moral blessings

"Lord of Food !, give us food that may be free of vice and full of strength May the bringer thereof be happy and cross beyond sorrows, and may it bring health and energy to us the human beings of two feet, and to our younger brothers, the helpful domestic animals of four feet

"We pray to the Shining Father give us the food that is best and most wholesome for us and for all, food that is the one basis of all life activities, for such food, intently do we pray to the Lord of all forces"[1]

To the comparative few who suffer from over-abundance of food and from thoughtlessness, such graces and prayers may seem worthy of only ridicule, to the many, who suffer from lack of sufficient food (as in India to day) the realisation is clear and constant that food is the alpha and omega of life[2] If it were duly honored, both would benefit and perhaps few would suffer from either deficiency or plethora

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[1] अन्नपते, अनस्य नो धेहि, अनमीवस्य शुष्मिण ।
प्र प्रदातार तारिष, ऊर्ज नो धेहि द्विपदे चतुष्पदे ॥
*Yajur Veda*, ch xii

तत्सवितुर्वृणीमहे, वय देवस्य भोजनं, श्रेष्ठ सर्वधातम, तुरमगस्य धीमहि।
*Rg Veda* Mandala vii

[2] See p 47 foot note *supra* *The Science of the Emotions*, pp 283 286 and the *Gita* ii 59

मनुष्याणा समारभा सर्व आहारसिद्धये ॥ *Mbh*
इन्द्रियाणि जयत्याशु निगहारा मनीषिणः ।
वर्जयित्वा तु रमन तन्निरन्नस्य वर्धते ॥

## (ii) *Good Manners and Morals*

Good manners are also generally recognised as necessary. But in modern days, in India, somehow, no definite, regular, teaching is given on these matters either. The lack of good manners—which leads to so much friction and irritation and sometimes disastrous quarrels[1] that blight lives—is

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तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।
न जयेद्रसनं यावज्, जितं सर्वं जिते रसे ॥

*Bhāgavata*, XI, viii, 20 21.

These verses expand *Gītā*, ii, 59: "All human enterprises and activities, however idealistic, all root back in, and are for the securing of, food The strong willed, who abstain from food conquer the other senses but the sense of taste increases in rebellious strength against them He who has not prevailed over it has not gained mastery over any in reality; he who has controlled it has subdued all others" The Prophet Muhammad also when asked what was the most dangerous thing, touched his tongue, and said "This; all the limbs are safe if this goes right, they are all ruined if this goes wrong."

[1] For classical illustration, on gigantic scale, read the story, in the Purāṇas, of how, over the question of who should salute first, hostility began between the great gods Shiva and Daksha, and a great 'War in Heaven' took place, which changed the whole course of future evolution Arrogance, megalomania, 'I am greater than you are,' has been a prime cause of battles on largest and smallest scales, throughout history, and has been miscalled by self-deceivers and flatterers, 'Ambition for glory' It is said that at least one of the matches which set fire to the powder magazines of Europe and caused the conflagration and explosion known as the Great European War of 1914-'18 was a slight put upon a favorite priest, Rasputin, of the Russian Czar Nicholas, by the German Kaiser Wilhelm 'Britannia rules the waves" and "Deutschland Über alles" may be regarded as glaring instances of 'bad manners'

being constantly pointed out and denounced by everybody, nowadays, in students, in high and low officials, amongst business-men, in the working classes, even in legislators, in every country But no effort is made systematically to *teach* manners to them, by those who are in the best position to do so, *viz*, the governments of the various countries and the educationists

If a man is taken from the plough and put into an official place, which, however petty it is, still carries with it much power for mischief and some for good, how is it possible for such a man not to feel that he is there to enjoy the taste of power by a piece of sheer good luck, in which his fellow-ploughmen have not and need not have any share? How is it possible for such a man to behave otherwise than in the ways of vulgar arrogance? No one ever told him that he was put into that place in order to serve the public by helping the good and hindering the evil, and not in order to feel himself a great man He does not know that elementary yet all-important fact, has never been taught it, and yet is given daily blame for rude behavior, and is given it in a manner not very much better than his, and which instead of helping his soul, only irritates him and confirms him in his evil ways[1]

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[1] *E g* a striking difference may be seen by comparing the English and Indian police constables The English constable is sedulously taught before he is put to his duties, he is taught how to behave he is taught that he is the servant of

From the Sovereign to the least public servant it should be the duty of each superior officer to himself daily meditate on and lay well to his heart the fact, from which all sound ethics of public service flow, *viz*, that he is public-*servant* and not public-*master*, and then to instruct his next subordinate *first* in that fact and in the *ethics* (which issue unfailingly from it) of that subordinate's work, the *righteous spirit* of human sympathy and general helpfulness and freedom from arrogance in which he should do his work, and only *secondly* to instruct him in the business-details Manu says

The responsibility is the elder's The elder the higher, the superior by his righteousness of spirit and conduct, maketh the family thrive and grow and prosper, or, by the opposite, he bringeth it to ruin and destruction, including himself If the elder guide and train the younger well he is verily as mother and as father[1]

A code of manners, to be systematically taught to all men, in their days of studentship, is necessary The most artificial and faulty one is better than none And not only should it be taught to the young, but the old should also revive their

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the public hence every one in London turns to the constable as to a friend In India he is not taught good manners nor his duty to the public and he is arrogant and every one tries to keep out of his way and dreads him Not he but those who have neglected to teach him are responsible

[1] ज्येष्ठ कुल वर्धयति विनाशयति वा पुन.।
यो ज्येष्ठो ज्येष्ठवृत्ति स्वन्मातेव स पितेव सः ॥ IX. 109 110

memories of it from time to time The ascetic-ṛshis used to revive the memories of the kings on such points, in the earlier day Men in office and authority, especially, need to be very studious of the ways of behavior which promote good-will Without rules of behavior between old and young and equals, without forms of salutation and reply and address, life is without grace and courtesy and stateliness The careful observance of any such code involves a training in self-control, and an understanding of one's own and others' feelings, which smooths relations, obviates misunderstandings, and in cases where they may happen to arise, makes explanations possible and easy. Without knowing how to address each other, how to tell the truth gently, people can only cause and feel hurts and resentments, and can take no steps to help an awkward situation, but only make it worse by acting on their unexamined and uncontrolled emotions.

A detailed code of manners is therefore carefully enjoined by Manu, whereby reverence to elders, tenderness to youngers, affection to equals, are expressed on all appropriate occasions, making life a continual feast of fine feeling At the present day, as a corollary to the development of egoism, in every individual, and a compromise between the egoisms of all, there is a tendency to dispense with reverence on the one side and tenderness on the other, and all the expression thereof, by insistence on the equality of all individuals, that is of the

Every distinctive civilisation, starting from a religion, develops (i) a special language and a special body of knowledge, (ii) a special culture, ethos, system of morals, code of manners, set of social conventions, a special way of worship and series of sacraments more directly connected with the religion, (iii) a special way of living, a body of useful and fine arts, dress, architecture, system of government, and ways of wealth-production and commerce, etc —whereby to express its share of the Universal Mind In India, at present, we may ob serve the clash of three such civilisations, mainly, (discounting the minor varieties under each), *viz*, the ancient Indian, the Arabic-Persian and the European, or, in terms of religion, the Vaidika, the Islāmic, the Christian The first two are degenerate, the third is abnormal, being too much based on exploitation All are in the melting-pot. The immediate result is general conflict and confusion It is devoutly to be wished and hoped that the refining, ennobling, and rational elements common to all will remain behind, like gold in the crucible, and the dross and dirt raised and flung in by the dusty and stormy march of time will be burnt out [1] The sifting is work for the Educator

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differentiation is waking cosmos the world's reappearance and evolution So says ancient Sankhya So also says the modern evolutionist

[1] See the present writer's book *The Unity of Asiatic Thought* i e, *of all Religions*

It were well if those responsible for the education of the people in the broadest sense would enjoin a carefully thought-out code of manners upon high and low, official and non-official, young and old and equal, and persons in different walks of life, and it were well if they would see that all understood the psychological reasons for it, in ever-increasing degree, according to the growth of their capacities A good portion of the friction and unrest of modern days in all countries would disappear if such a code of manners were carefully inculcated, and all the rest of the discontent would disappear if that code were placed in the setting of a more equitable division of work and leisure and pleasure for all As the soul needs a body to manifest itself, as thoughts require words for expression, so kindly feelings require appropriate gestures of salutation, obeisance, blessings, for their assurance and recognition And the law of psycho-physical parallelism tells us that the one invariably tends to produce the other, and *vice versa* Hence deliberate practice of courteous ways is essential

Many are the details mentioned by Manu, for teacher and taught, ruler and ruled, friend and friend, stranger and stranger, judge and suitor, and so on The general principle of manners in speech, is stated thus

Tell the truth and tell it pleasantly and gently (for gentleness and benevolence are the very spirit of Truth.

the One Truth of all truths being the Unity of all selves in the Supreme Self, whence love), tell it not rudely (for the truth-telling that hurts and jars and repels, carries not conviction as truth ought to, but is only a display of aggressive egoism) Never tell a pleasing falsehood either—such is the ancient law [1]

## *Titles to Respect*

And the general principle of manners in mutual behavior and courtesies is given thus.

Affluence, good birth and breeding, years, high deeds, experienced knowledge—these constitute the five titles to honor, each succeeding one is higher than the preceding Amongst brahmaṇas, he who has more knowledge is the elder, amongst kshaṭtriyas, he who has greater might of arm and prowess, amongst vaishyas, he who has larger riches, amongst shūḍras, he who counts more years of age from date of birth [2]

The son of Angira, while yet but a boy in years, was set to teach his uncles, the Pitṛs, the Ancestors of the future races And he began his lectures to them with the words "My children! And the Pitṛs were very indignant and lodged formal complaint with the gods And the gods assembled to consider the important question and after full consideration, gave judgment, "The

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1 सत्य ब्रूयात् प्रिय ब्रूयान्न ब्रूया सत्यमप्रियम् ।
प्रिय च नानृत ब्रूयादेष धर्म सनातन ॥ *Manu* iv 138

For full comment on this verse see *The Science of the Emotions*, pp. 260 262

2 वित्त बन्धुर्वय कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥
विप्रस्य ज्ञानत ज्येष्ठ क्षत्रियस्य तु वीर्यत: ।
वैश्यस्य धान्यधनत शूद्रस्यागत जन्मत ॥ *Manu* ii, 136, 155

boy addressed ye properly The one who knoweth less is younger the one who knoweth more is the elder Years and white hairs and worldly wealth and high family do not make elderliness The Rishis have decided that the wiser and more learned is the greater also among us "[1]

These same are the tests of worthiness and right to honor to-day also, but because the spirit has gone wrong, as in other matters, the working of them breeds invidiousness and discontent, instead of gracefulness and pleasure The accident of birth, the accident of purse, the accident of age, are very much talked and written about, for purposes of depreciation and even outright denunciation Yet these are no whit more, nor less, accidental than the accident of brains, the accident of congenitally strong nerve and large muscle and tough health, the accident of eloquent tongue and powerful pen, and the accident of restless ambition and ability to do deeds None of these, in truth, is accidental All effects have causes All these powers and positions are won by great desire plus self-denial (tapas) of one sort or another in this or in previous lives All are good, each in its due place, and all to be highly honored if rightly used The Consort of Vishnu, Lakshmi, the rosy mother, the resplendent Matron of the World Loka-mātā, is no less, if also no more, important and sacred than the Helper of Brahmā, white Sarasvatī, the pure, chaste goddess of

[1] *Manu* ii 151 154 More on the subject of gradation and ranking may be said later

learning Lakshmi, the goddess of all the wealth and splendor, all the art and glory, of the world, Gauri-Annapūrṇā-Durgā, the rainbow-hued Half of Shiva-Shankara-Rudra, the goddess of conjugal Love, Beauty, Health, Vital Energy and indissoluble Family Relationships, the goddess who makes good birth, happy marriage, fine children, long life and great deeds possible, who is also the goddess of "the horn of Plenty," of abundance of Food, and who, finally, turns into the Goddess of War, the goddess of the warrior, the husbandman and householder transformed into the soldier for defence of home and hearth, Sarasvati, the goddess of Intellect, Science, Art, Wisdom—who shall say which of these is more to be honored than the other two? But in misuse, the accident of cunning brain, glib tongue, facile pen, iron nerve and muscle, is even worse, if that be possible, than the accident of purse, birth, age or prowess The brahmachārī of Manu was therefore taught to reverence all the powers of man, but only when they were well used, and in order to use them well himself

The word reverence needs to be dwelt upon, a little It is the key to the formation of high character Genuine good manners are the outcome of good morals only Sincere good conduct is not possible without good character "Mockery is the fume of little hearts", and noble manners come from noble minds "The man of the world" has

been defined as "the man with irreproachable manners and irredeemable morals" But that is the hypocrite and deceiver, not an Āryan gentleman The liar deliberately severs the natural direct relation between manners and morals Another type affects superior airs and detachment as of having risen above all things by omniscience, and *nil admirari* But that is only the reversed and false image of true vai-rāgya, which brings, not conceit, but compassion and the crowning virtue of humility. Good conduct, good manners, are the fruit, good morals, good character, are the root Manu's word sad-āchāra, shishṭ-āchāra, includes both at once It means the character and conduct of the good And, as the truth is simple always, so the secret of the formation of good character is simple Revere the mother most of all, then the father and the teacher, honor the other elders, love the brothers and the sisters, be kind and protective to the youngers He who develops these natural good feelings will find that courage, philanthropy, fellow-feeling, public spirit, justice, generosity, charity, mercy, tolerance, patience, fortitude, and all the other virtues, add themselves[1] A good family home,

[1] On the subject of virtues (and vices) see Pt III of *An Advanced Text Book of Hindu Religion and Ethics* also the present writer's *The Science of the Emotions* 3rd edn pp 95 114 131 136 254 255 and *The Science of Religion* II ii 1*b*) and the references to the *Mahā bhārata* and the *Bhāga vata* given there, and especially *Gītā* xvi 1-3

parental or tutorial, is the natural and unfailing nursery of good character.[1] The strong and healthy seeds of it will be formed there, and life outside will only bring them to sprout and blossom and fruit.

## SCHOOL AND HOME

The notion that all education should be done in school and college, with rigid routines and time-tables and fixed classes, and that the home should have nothing more to do with it, is part of the general spirit of excessive mechanisation, specialisation, and division of labor, which pervades the present era of machine-civilisation The other notion, which also we see at work, that schoolmasters have only to set tasks to the students, and that it is for the parents to see, themselves or through private coaches, that the tasks are done and manners taught, if at all—this is also part of the concomitant widespread atmosphere of aggressive egoism, expertism, avoidance of general duty and claim of special right 'Responsible public servant' has come to mean, in practice, 'a public servant—and the higher in salary and office, the truer the definition—who knows how to shift responsibility from his own shoulders to that of others,

[1] Pestalozzi was profoundly right in putting forward the home as the very core of educative influence" Welton *What Do We Mean by Education?*, p 57

subordinates, and, even more, of the publ which pays him to do the responsible work'! Tl spirit of bureau-cracy (i e , the 'strength,' the maste ship, the supremacy, of the bureau, the office, tl man in office) being abroad, there is a gener tendency, in all departments of the public service for the public servant to regard himself as tl public master, and to try to browbeat and hustl the public to do the work which the public pay *him* to do! Of course, this perversion is mos observable in the executive departments But i is not absent from even the education departmen proper And it is most unnatural, most jarring most mischievous there—as poisoning the ver springs of life, the budding mind and character, b bad example and wrong ideas The brāhmaṇa the teacher, the priest, the missionary, the coun sellor and friend of all in distress, should have n trace of arrogance about him, but be sympathy and benevolence and helpfulness personified Th conflicting notions above mentioned, and many such others now being cast up by the rising tide o 'the science of education,' will all be found capable of correction and synthesis by the simpl idea of the Teacher's Family-Home, and the simpl maxim, 'Avoid excess" A pupil who grows up in such a home's pervasively benevolent atmo sphere of reverence for elders, affection for equals, tenderness for youngers, has acquired the essence and substance of high character, to which the

finish and polish of special conventional manners proper, ('table manners,' etc.,) are easily added by the directions of the heads of the home, as occasions arise, in the daily communion of the life of that home

The Teacher, the Father, the Mother above all, and also the elder brother, should never be slighted even in thought, even under affliction The teacher is verily *Brahma incarnate, the father is Praj-pati, the mother is* the all bearing all-giving Mother Earth, the brother is one's self in another body The pains that the father and the mother undergo gladly out of love for the younger generation, to bring it to birth and enable it to live—these cannot be repaid *even by hundreds of years of service* To them therefore is affectionate service ever due When they are satisfied, tapas, self-denying labor, the essence of high character, is achieved in full Reverent service of them, work according to their wishes, is the highest tapas (for it spreads a spiritual atmosphere all round) They are the three worlds, they are the three (first) stages of life, they are the three Vedas, they are the three sacred fires He who is not careless towards them, he wins the three worlds this, the physical, by love of the mother, the middle or astral by that of the father, the third or mental by that of the teacher, his body shines with the aura created by a virtuous and peaceful mind He who daily honors these, honors and achieves all virtues and all duties He who slights them has not the quality of spirit which will make any actions successful *Let him ever avoid wrangling with the teachers,* elders, kith and kin, children, servants guests, sick persons and physicians and especially with the mother, the wife, and the daughter[1] He who conquers them by affection he who allows himself to be defeated and overruled by them in small matters he conquers all others and them also in great matters The teacher puts the human *being in touch with the world of Brahma* the

[1] See Macaulay *History of England* (original edn.), I 360 for interesting comment on this

Ideator, the father with that of Prajāpati the Progenitor, the guest with that of Indra the Far-famed; the priest, of the gods; the daughters, of the fairies; the kinsmen, of the vishvé-devas, the 'pervasive gods'; the relatives, of the waters; the mother, of this Earth; the children, the aged, the sick, of ākāsha, the skies and the spaces.[1] The elder brother is as the father; the wife and child are part of one's own body; the servants are as inseparable shadow; the daughter is object of infinite tenderness; therefore, even if they should get angry and use strong language, the well-instructed twice-born Aryan gentleman bears it all with unfevered mind, full of patient kindliness. He who controls himself with these, will not fail in self-control anywhere.[2]

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[1] For explanation of these somewhat mystic statements, see *The Mahatma Letters*, p 200; and the present writer's *The Superphysics of War* (Adyar Pamphlets Series), pp 33-34

Briefly, all kinds of worlds are present here, now, in and around us; the worlds of sound tact, sight, taste, scent, of science, art, music, poetry, commerce, trade, etc, *obviously*; and so of the gods and fairies and denizens of high and low planes, infinitely, not so obviously. Our various physical, super-physical, mental senses and faculties put us in touch with these various worlds By the law of psycho phys cal parallelism, that a mood of mind corresponds with a mode of matter, each shade of emot on brings us into contact with its corresponding world, where it is most in evidence The principle of samadarshitā, the law of analogy, shows us that the whole of the universe is infinitely repeated, on all scales, from the smallest poss b'e m crocosm to the largest possible macrocosm, over and over again. And as the cultivat on of the physical sensor organs throws open the riches of the r correspond ng worlds to the mind, so the cultivat on of the var o s s p ritual affect ons throws open the r respective regions to the soul.

[2] आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।
नार्तेनाप्यमंत्व्या, ब्राह्मणेन विशेषतः ॥
आचार्यो ब्रह्मणो मूर्तिः, पिता मूर्तिः प्रजापतेः ।
माता पृथिव्या मूर्तिस्तु, भ्राता स्वो मूर्तिरात्मनः ॥

Such is the essence of achara. And the educing of it, as said before, is almost more

य मातापितरौ क्लेशं सहेते सम्भवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत् ॥
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः ॥
त्रिष्वप्रमाद्यन्नेतेषु नीँल्लोकान्विजयेद्गृही ।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते ॥
इमं लोकं मातृभक्त्या, पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥
सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥
ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः ॥
मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया ।
दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥
एतैर्विवादान् सन्त्यज्य सर्वपापैः प्रमुच्यते ।
एभिर्जितैश्च जयति सर्वाँल्लोकानिमान्गृही ॥
आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥
जामयोऽप्सरसां लोके वैश्वदेवस्य बान्धवाः ।
सम्बन्धिनो ह्यपां लोके पृथिव्यां मातृमातुलौ ॥

important, if such comparisons may be made at all, than that of intellect.

## THE ĀCHĀRYA

The ā c h ā r y a, *the teacher of highest quality*, is *he* who, having invested the pupil with the sacred thread, adopted him into his family-home of science, and brought his mind into assonance with, his own, teaches him the Veda, together with its secret meaning and also the practical application thereof, through experimental demonstration He is called a c h a r y a especially because he gathers together, ā - c h i n o ṭ i, all the most important principles of right and dutiful conduct in the various situations and circumstances of life, from all the various sciences, and, ā - c h a r a t i, practising them himself, teaches the pupils to do so, a - c h ā r a y a t i, by precept, and, *even more*, by example[1] *For* ā c h ā r a, *right conduct*, is the essence of the highest ḍ h a r m a, and every ā ṭ m a - v ā n ḍ v i - j a, *every twice-born knower of the Self*, is ever intent thereon He who falls away from right conduct cannot be upheld by any amount of Veda-learning He who is firm in right conduct, he alone reaps the full harvest of that learning. Thus

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आकाशेशास्तु विज्ञेया: बालवृद्धकृशातुरा: ।
भ्राता ज्येष्ठ: समः पित्रा भार्या पुत्र. स्वका तनु: ॥
छाया स्त्री दासवर्गश्च दुहिता कृपण पर ।
तस्मादेतैरधिक्षिप्त: सहेतासज्वर: सदा ॥

*Manu*, II, 225-234 ; IV, 179 185

[1] उपनीय तु य: शिष्य वेदमध्यापयेद् द्विज ।
सकल्प सरहस्य च तमाचार्य प्रचक्षते ॥ *Manu*, II, 140

आचिनोति च शास्त्रार्थान् धर्म्यानाचारयत्यपि ।
शिष्यान्, स्वय चाचरति, तस्मादाचार्य उच्यते ॥

realising that dharma is a helpless cripple unless we supply to it the *feet of* achara, which alone can make it walk abroad, the sages have taken right conduct to heart, as the very root and beginning of all tapas, self denial and ascetic practice for the acquirement of ever higher psychical and superphysical powers and ever greater philanthropic worthiness Right conduct, high aspiration, freedom from envy, bring long life, desirable offspring, wealth here and imperishable riches of the Spirit hereafter, and cure all inauspiciousnesses and ill favors of fortune, while wrong conduct brings ill fame, disease, sorrows, early death Not all the Vedas, even if studied *with all their* six anga-s, subsidiary sciences, can redeem the man of ill conduct, the sacred music of the chants forsakes such an one at the moment of death, as fledglings that have found their wings abandon the defiled nest[1]

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[1] आचार परमो धर्म श्रुत्युक्त स्मार्त्त एव च।
तस्मादस्मिन् सदा युक्तो नित्य स्यादात्मवान् द्विज ॥
आचाराद्विच्युतो विप्रो न वेदफलमश्नुते।
आचारेण तु सयुक्त सपूर्णफलभाग्भवेत् ॥
एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम्।
सर्वस्य तपसो मूलमाचार जगृहु परम् ॥ *Manu*, i, 108 110.

आचाराल्लभते ह्यायुराचारादीप्सिता प्रजा।
आचाराद्धनमक्षय्य आचारो हन्त्यलक्षणम् ॥
दुराचारो हि पुरुषो लोके भवति निन्दित।
दु खभागी च सतत व्याधितोऽल्पायुरेव च ॥
सर्वलक्षणहीनोऽपि य सदाचारवान् नर।
श्रद्दधानोऽनसूयश्च शत वर्षाणि जीवति ॥ *Manu* iv 156 8

आचारहीन न पुनति वेदा यद्यप्यधीता सह षड्भिरगै।
छन्दास्येन मृत्युकाले त्यजति नीड शकुना इव जातपक्षा ॥

*Vishnu Smṛti*

## Physical Education—Continence

Physical education was part and parcel of this training in purity of body and mind and manners And the most important item of this was held to be brahma-charya The most significant and most prominent name of the disciple is brahma-chāri Shishya, 'the to be instructed,' vidy-ārthī, 'the desirer of knowledge,' the stud-ent, chhātra, 'who dwells under the umbrella protection of the teacher' or "who covers up, does not cavil and mock at, does not proclaim, the defects of the teacher, but makes much of and imitates only his virtues"—such are other, and less deeply significant names of the pupil Brahma-chāri, as explained before, means the storer, gatherer, realiser of (i) the vital seed of infinite biological continuity (santāna) and multiplicity in and through progeny, (ii) all science, (iii) the Infinite and Eternal Self Manu s insistence on utter continence during the student life is unqualified Without it, perfection of vital power, bodily and mental, cannot be achieved Without it, the bearing of the burdens of private and public life, later on, becomes a long drawn pain and strain and struggle against debility and disease, instead of a continual joy Also, though not expressly stated, it is indicated that the total physical life shall be four times as long as the period of genuine continence observed before the commencement of

reproduction and creation. The extreme statement on the subject, in works on Yoga, is that the death of an organism does not take place so long as there is no failure of continence and autonomy, the will to live on in the same body (as distinguished from the will to live on in the bodies of progeny, which other will is evidenced by and manifested in the progenitive act, exhausting the previous will of self-continence), on the part of the primal cell which is the core of that organism This is illustrated by the story of Bhiṣhma.[1]

Manu says :

When the knowers neglect the study of Veḍa-science and let their knowledge decay, when they abandon the good ways and indulge themselves sensuously and indolently, when they commit mistakes and excesses in eating and drinking, and ignore the rules of chastity, then only does Death prevail over them, otherwise Death itself could not defeat the Brahma-knower In other words, oblivion of right theory, neglect of right practice, failure in continence, error in diet—these help disease and death to overpower even the erstwhile wise [2]

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[1] See the present writer's *Kṛṣhna* pp. 259 268

[2] अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
प्रमादादन्नदोषाच् च मृत्युर्विप्राञ्जिघांसति ॥ *Manu*, v 3

Some recensions read आलस्यात् for प्रमादात्. But the latter is the better reading प्रमाद, pra māda, मदन, maḍana, the "maddener," primarily sex-desire kama, eros, is also the cause of आलस्य, a-lasya, lassi tude carelessness, mistakes of all kinds, (see *Gītā*, xviii, 39)

It is possible to translate all the processes of the world into terms primarily of nourishment and secondarily of reproduction, the two ultimate and penultimate appetites Hence the great stress laid by Manu on the guarding of these

The ancestral germinal cell sub divides and produces form after form, which make the progeny. This is true on the physical as well as the superphysical planes

The parent himself is born as the progeny, becoming renewed again and again [1]

The living creatures of a system are actually, physically as well as superphysically, the children of the God of that system, born out of His sacrifice of a part of His body and living by the sacrifice of other parts thereof If any such subdivisional part or cell will cease to sub divide further and hold itself together, it may continue to do so for an indefinitely long time and become, comparatively, immortal Hanūmān, by his utter continence, on all planes, in this k a l p a (eon), is to become the Brahmā of the next k a l p a Such is the promise of b r a h m a - c h a r y a [2]

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[1] जायायास्तद्धि जायात्व यदस्या जायते पुन ।
आत्मा वै जायते पुत्रो नवो भूत्वा पुन पुन ॥
See Kulluka's commentary on *Manu* ix 8

A few extracts from western writings may be helpful in bringing home the importance of sex purity and the connection between it and diet to all concerned with the bringing up of the young

The sexual organs have not only the duty of renewing the race but have also by a secretion thrown into the

Side by side with the brahma-charya of body, goes the brahma-charya of the mind, alluded to before. This is as necessary to observe as the other. It is evident that the feeble and

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circulation, an influence on the nutrition, well being, and growth of the body . . Note the difference between the ox and the bullock to see how deep-rooted the influence of the genital glands can be in shaping the size and form of the body." Keith, *The Human Body* (H U. L.), p. 63 "Purity is of the first importance to boyhood To prolong the period of continence in a boy's life is to prolong the period of growth. This is a simple physiological law . . . All experience shows that the early outlet towards sex cheapens and weakens affectional capacity"; H Ellis, *Psychology of Sex*, I, 281. "Next in the list of causes that conspire to a growth of licentiousness is the perversion of the appetite by the food and drink used . In the boy of sixteen or eighteen years of age, who has lived and does live a pure life, whose sexual organism has just awakened to life, when this secretion of minute cells reaches the vasa deferentia, it is re absorbed into the blood, directed into the nerve channels of the system, and, as a result, his voice is altered, and he takes on a new life In the mature man, who lives a life of comparative continence, the cells or semen is secreted very slowly, and on reaching the vas deferens is absorbed, and so endows him with a status of health, a clearness of brain, a strength of purpose, and might of will that the poor miserable sensualist in the wildest flight of his diseased imagination, knows not of Costiveness, the result of concentrated food, is one of the many causes of self abuse in boys and girls", Dr Albert Moll, *The Sexual Life of the Child* "The sexually stimulating influence of luxurious feeding as the principal cause of incitation to lasciviousness, is indeed a well known fact of experiences" Dr Bloch *The Sexual Life of Our Time*

A current verse says that the quintessential subtlest portion of the food taken goes to develop the germ of life

पाके रसस्तु द्विविध. प्रोच्यतेऽन्नरसात्मक: ।
रससारमयो भाग. शुक्र ब्रह्म सनातनम् ॥

sickly physical progeny of the physically incontinent, who take up the household life and the work of reproduction prematurely, bring about the physical deterioration of the race It is even more evident, if observers would only open their eyes,[1] that the weak, unhealthy, unwholesome mental progeny of the mentally incontinent, who take up the very responsible work of authorship, of education of others, before their own minds have attained the requisite power, balance, and maturity, is even more dangerous to the mental and therefore all other health of the race and the nation Witness, to-day, the evil mental excitements, panics, irritations, psychic fevers, crimes, caused broadcast by frivolous-minded, passion-guided, egoism-inspired writers, rushing into print, in a million books and papers, while themselves yet ignorant of the very alphabet of soul-knowledge' In the olden days, the recognised attitude of the brahma-chārī was that of shushrūshā, 'the wish to *hear*' not to chatter away, himself, to listen with attention, with effort to understand, with that reverent

[1] H Ellis *Psychology of Sex* I 187, quotes Anstie and Bazalgette to the effect that 'premature and false work in literature and art and the tendency of much modern literature to mental orgasm is due to sexually vicious life on the part of authors Dr Iwan Bloch in *The Sexual Life of Our Time*, quotes at full length an autobiographical document which confesses how a sexual degenerate became a murderous anarchist and inciter of pogroms The multitudinous cases of the disastrous and widespread consequences of sex errors which fill the medical records of all civilised nations drive

earnestness in the warmth of which alone the flower of the soul can bloom and blossom—not with the incessant self-displaying restlessness of mind which is always making internally, if not in external speech also, vehement assents and dissents and hasty comments and criticisms So, on the other hand, the only motive recognised for authorship was helpful instruction

With what hope of benefit has the Poet described the greeds of the greedy and the lusts of the lustful to those that are already obsessed with greed and lust? Shall he not be even like one that deliberately leadeth the blind to their fall in the pit? Nay, in order to lead the minds of the listeners gradually from the evil to the good, from kama and artha to dharma and moksha, by emphasising the ill consequences of excessive greed and lust, have the temptations of mind alluring, soul degrading, misery-bringing glamors of riches and luxuries and sensuousness been described by the Seers in chastening world histories Why else should the tender-hearted Sage ever full of the deepest compassion for erring humanity, describe the things that bind the souls of men to the grinding wheel of the World process?[1]

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home the duty for both young man and young woman, of entering upon marriage only *after* virgin brahma charya prolonged as far as possible

ब्रह्मचर्येण कन्या युवान विन्दते पतिम् । *Atharva Veda*

By unsullied virginity of brahma charya does a pure maiden win a similarly pure youth for bridegroom So only can the marriages be made healthy and happy

[1] कामिनो वर्णयन् कामान् लोभ लुब्धस्य वर्णयन् ।
नर किं फलमाप्नोति कूपेऽन्धमिव पातयन् ॥
मुनिनाऽपि तु कामार्थौ स्मृतौ बहुमनोहरौ ।
व्यर्थावपि शुभावेतौ धर्ममोक्षविवक्षया ॥

Not for money and ever more money, nor even for name and fame, did the venerable and tender-hearted patriarchal sages compose their works, but that their children, the human race, may benefit.

The sage Valmiki composed the primal Epic, the *Rāmāyana*, in order that the brahmana may become more easily master of knowledge and of speech and do his work of teaching better, that the kshattriya may understand and perform his work of protection of the weak better, that the vaishya may gather and expend wealth more virtuously and usefully, that the shūdra may advance in soul and attain respectability The compassionate sage Vyasa, toiling ceaselessly for the good of others where so many ascetics think but of securing freedom from sorrow for themselves, put the essence of the Veda into the *Mahā bhārata*, in order that all may benefit by that precious knowledge, all be helped to cross beyond the difficult places in life, all see happy days Let us offer homage to the ever-virgin youthful Shuka, son of Vyasa, who concentrated into the *Bhāgavata*, the quintessence of all his experience of the Veda, out of flowing pity for mankind, to illumine the darkness of the world mystery, wherein otherwise our souls were groping blindly Ill indeed were the case of unhappy humanity if the outer and the inner darkness were not lighten-ed by the Sun, the Moon, and the *Mahā-bhārata*[1]

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लोकचित्तावतारार्थं वर्णयित्वाऽत्र तेन तौ ।
इतिहासे पवित्रार्थे पुनरेव निन्दितौ ॥
अन्यथा घोरसंसारबन्धहेतू जनस्य तौ ।
वर्णयेत् स कथं विद्वान् महाकारुणिको मुनिः ॥

*Itihāsa Samuchchaya*

1 पठन् द्विजो वाग्ऋषभत्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात् ।
वैश्यो जनः पण्यफलत्वमीयात् जनश्च शूद्रोऽपि महत्त्वमीयात् ॥

*Rāmāyana*

For such reasons, then, in order to perfect the growth, maturation, and virtue, of body and mind, Manu enjoins repeatedly that the student shall conserve the seed of life within himself most carefully:

Let him sleep by himself, alone; not in the same bed with any other. Let him not scatter and waste the germ of life. He who doeth so wittingly, he indeed murders his vow of brahma-charya-discipline and the effective fulfilment and success thereof. But if he should happen to do so unwittingly, in dream, then let him bathe and worship the sun and pray thrice with the Veda-mantra which prays: "May my lost life-vigor be restored unto me". He who fulfils his vow of brahma-charya unfailingly, he gains the highest worlds, even immortal bliss and freedom from rebirth. Only he who keeps the vow of brahma-charya unbroken during the student-stage, and preserves his virginity intact therein, only he will master the Veda, only he will enter and go through the household-stage successfully. All vigor of intellect, all valor of heart, all sumptuousness of outer and inner life, are founded on brahma-charya This house of flesh, known as the

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प्रायशो मुनयः सर्वे केवलात्महिते रताः ।
द्वैपायनस्तु भगवान् सर्वभूतहिते रतः ॥
सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
इत्युक्ताः सर्ववेदार्थाः भारते तेन दर्शिताः ॥
भारत भानुमानिंदुर्यदि न स्युरमी त्रयः ।
ततोऽज्ञानतमोऽधस्य काऽवस्था जगतो भवेत् ॥

*Itihāsa Samuchchaya.*

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥

*Bhāgavata.*

human body, is upheld by three pillars, right diet, sound sleep, chastity [1]

To him who wishes to observe brahmacharya unbrokenly, throughout his life, Manu grants exemption from the other duties, viz, the discharge of the congenital debts by the ordinary means of the household life He becomes elevated, by his abandonment of the three cravings, to a higher sphere of duty, he becomes the reserve force of the race, the nation, the community, to be of resistless efficiency in physical as well as super physical need In such a person, superphysical senses and powers have possibility of development, nay certainty, if he fulfil the other subsidiary conditions [2] Even current Vaidyaka (medical)

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[1] एक शयीत सर्वत्र न रेत स्कदयेत् क्वचित् ।
कामाद् हि स्कदयन्रेतो हिनस्ति व्रतमात्मन ॥
स्वप्ने सिक्त्वा ब्रह्मचारी द्विज शुक्रमकामत ।
स्नात्वाऽर्कमर्चयित्वा त्रि पुनर्मामित्यृचं जपेत ॥
एव चरति यो विप्रो ब्रह्मचर्यमविप्लुत ।
स गच्छत्युत्तमस्थान न चेहाजायते पुन ॥
वेदानधीत्य वेदौ वा वेद वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

*Manu*, II 180 1 249, III 2

ज्ञान शौर्य मह सर्व ब्रह्मचर्ये प्रतिष्ठित । *Mbh*
त्रिस्थूण शरीर, आहारो, निद्रा, ब्रह्मचर्य ॥ *Sushruta*

[2] Savages also are perfectly well aware how valuable sexual continence is in combination with fasting and solitude

works declare that, after a certain stage and period, the transformations of the energy developed by the food taken as nourishment, carry it to a plane subtler than the physical, if it is not thrown away earlier, and it then becomes tejas, ojas, sahas, and various other kinds of astral and mental forms of energy.[1]

Eighty-eight thousand Ṛṣhis have taken up the arduous path of the sacrifice of the household and the cremation-ground, and serve as the seeds of the races of men that pass through birth and death, again and again, in order to provide jîvas with the needed physical vehicles and with experience of the Path of Pursuit, under the governance of Dharma, throughout the period of world-evolution. Eighty-eight thousand other Ṛṣhis, having, like the former, their base in the heaven-worlds, have set themselves apart to observe the dire self-control of brahma-charya, in order to keep back the forces of evil from overpowering the workers on the Path of Pursuit, to lead jîvas gradually to and guide them safely on the Path of Renunciation, and to serve, till the very dissolution of the elements, as the unceasing fountain of

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to acquire the aptitude for abnormal spiritual powers . . . The psychic effect of such training . . is undoubted It enables them to accomplish feats of abnormal strength, agility, and endurance, and gives them, at times, besides a general exaltation of the senses, undoubted clairvoyant and other supernormal mental and bodily powers", H. Ellis *Psychology of Sex*, VI, pp 145-'6 See also the present writer's *The Fundamental Idea of Theosophy*, and *Eugenics, Ethics and Metaphysics*,

[1] The physical vital seed may be said to be to ideal or psychical functionings and manifestations, what the atom is said to be to the energy stored within it which would be set free and utilised if the atom could be disintegrated Passing out, under right conditions the seed becomes the starting point of a *new life*; retained, it gives rise to *enhancement* of the *original life* in a more and more wonderful degree and newer and newer ways.

that spiritual knowledge, of the Vedas, the Purāṇas, the Upanishaṭs, and other Vidyās and Sūṭras and Bhāshyas, which keeps alive the Knowledge of the Self.[1]

The different periods of b r a h m a - c h a r y a for the different types or castes are in accord with the different kinds of physical and superphysical powers and knowledge required to be wielded by each; for the highest, life-long; the next, thirty-six years; then, eighteen; *or nine*; and *so on*.

Such then is the first and foremost item of physical, as well as moral, education.

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[1] तत्राष्टाशीतिमाहुल्या मुनयो गृहमेधिनाम् ।
पुनरावर्त्तिनो बीजभूता धर्मप्रवर्तकाः ॥
सप्तर्षिनाक्रीड्यन्तर्द्यौलोकं समाश्रिताः ।
तावंत एव मुनयः सर्वारंभविवर्जिताः ॥
तपसा ब्रह्मचर्येण संगत्यागेन मेधया ।
तत्र गत्वावतिष्ठन्ते यावदाभूतसंप्लवम् ॥
यतो वेदाः पुराणानि विद्योपनिषदस्तथा ।
श्लोकाः सूत्राणि भाष्याणि यच्च किंचन वाङ्मयम् ॥
वेदानुवचनं यज्ञो ब्रह्मचर्यं तपो दमः ।
श्रद्धोपवासश्च तथा स्वात्मनो ज्ञानहेतवः ॥

*Yājñavalkya, III Adhyâṭma Prakaraṇa*, 131-135

Some read मुनयस्तु स्मशानिनः *i e*, "sage-souls that are always passing through the cremation-ground, taking birth again and again, by deliberate choice of this path of self-sacrifice," as the second half of the first line. For an interesting view of the connection between life and death, see Edward Carpenter's *The Drama of Love and Death*, p 284, *et seq*

## GAMES

The directions, mentioned before, in connection with the teaching of cleanliness, as to food, sleep, bath, and other personal needs and necessities, have also obviously a direct bearing on physical health and sturdiness, and may therefore also be regarded as part of the physical education And they are all based on medical science in the deepest sense, *viz*, the science of the action of the life-breaths and other vital currents of the human body, which govern its physiological functions, and of the magnetic and other forces, present and working in the student's natural surroundings

Of physical exercises in the nature of modern games and athletics, there is no mention in the current *Manu-Smṛti* But the Purāṇas and Itihāsas show that in connection with the teaching, for instance, of the 'Scripture of the Bow' (*Dhanur-Veda*)[1] as part of the *Yajur Veda*, martial exercises, drill, wrestling, fencing, archery and the use of other weapons, mock combats, foot races and horse and car-races, riding and management of horses, camels, bulls and elephants, swimming, diving, rowing, and leaping and jumping of all kinds, formed part of the training, according to the

[1] It may seem strange to western eyes but athletics, like all branches of right training were regarded also as part of the divine knowledge—of that division of it which is called the lower or apara vidya

type and capacity of the student Games with balls, kanduka-krida, are also mentioned, as specially suitable for girls [1] Aimless movements of the body are discouraged by Manu

Let him not move his hands or feet or eyes aimlessly let him not talk restlessly and crookedly let him not think of always outracing others and of injuring them enviously [2]

The idea of a definite purpose to serve, of connecting all activity organically with one or the other of the ends of life, was kept before the student, even in play—as is in accordance with the co operative and inclusive interdependence taught by the higher Reason, though not with the aggressive, competitive, separative, independence asserted by the lower Mind This purposiveness might diminish the enjoyment of the play some what, but would have the compensating advantage of not allowing athletics and games to become the end of life of a few, while the many others are content to look on without using their own muscles

But such martial drilling was perhaps not undergone, except lightly, by the majority of the students other than the would be warriors (kshattriyas), though all who wished were trained

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[1] Blind man s b ff is ment oned in the *Bhagavata* For a br ef descript on of Krshna's ideal educat on, see the present wr ter s *Krshna* pp 69 72

[2] न पाणिपादचपलो न नेत्रचपलोऽनृजु ।
न स्याद्वाक्चपलश्चैव न पारोक्ष्येर्थदूषकः ॥ iv 177

Solid and liquid nourishment is important enough, no doubt, so much so that the *Chhāndogya Upanishat* makes the condition of the mind, and therefore yoga and moksha themselves, depend on it, in words which could scarcely be made stronger by the most thorough going materialist who makes out the soul to be the produce of the contents of the stomach, and Manu is accordingly very detailed in his directions on the subject But this gaseous nourishment of ours is obviously even more important Men have gone without solid food for weeks, without liquid food for days, but none—except he who has progressed in Yoga—can remain even a few minutes without air Modern medical as well as athletic science is beginning to realise the supreme importance of proper breathing, and a science of the subject is slowly re-evolving If the old Samskṛt works were utilised, the rediscovery would be very much more rapid in all probability By different forms of breathing, combined with concentration of consciousness on or in those parts, different results can be produced in the body as a whole, or in its different parts, at pleasure[1] By deep and rapid breathing, the

[1] यत्र मन गच्छति तत्र प्राण अनुधावति, यत्र प्राण तत रक्त, यत रक्त गच्छति तत्रान्ये धातव उपचीयते।

'When the mind goes to any part of the body the vital force nerve-force prana follows, where the currents of nerve energy go there the blood goes, where the blood goes there go the other secretions and substances that constitute the body'

circulation of the blood can be stimulated to any desired degree, promoting the elimination of the refuse stuff of the body By combining it with various postures (āsanas) special curative or strengthening effects may be caused in various parts, and any needed muscular exercise and fatigue may be secured without moving from one spot and without expensive apparatus. Using one nostril only has one set of effects, another, another, using both in alternation, a third, simultaneously, a fourth—and so on The Upanishats[1] tell how mind and breathings and vital currents (prāṇa) go together By the exercises of regulated breathing (prāṇāyāma) dormant nerves and cells may be reached and stimulated, and new powers acquired by the individual in a short space of time, which will, in the ordinary way, come to the race in the course of ages The disciplining in such breathing exercises was apparently an essential item of physical education, in the olden time. The amount of importance attached to their regular performance may be inferred from the fact that it is made part of the daily worship (sandhyā) Indeed, these three, control of breath, control of tongue (in diet and in speech), control of sex-desire, make up the whole of self control and the essence of strong and noble character He who can control these, can control all else, he has achieved the perfect result of psycho physical education

[1] See the *Trishikha Brâhmana* verses 112 116

### (iii) *Tending the "Fires"*

The tending of the culinary fire and learning to cook food was another important item of education It may be regarded as connected with physical education, being immediately subservient to good health[1] It may also be remembered that in times when matches were not known and fire had to be produced by twirling 'fire-sticks' of special kinds of wood, or by flints, the maintenance, in the house, of a perpetual fire had a special importance The tending of the 'sacrificial' fires merges into religious education

### (iv) *Religious Education*

#### Morning and Evening Prayer

As regards religious education, it has been already said that religion—in the sense of physical *plus* superphysical science, in the sense of looking

1 Compare the items in the programme of the 'Peace Scouts' or Boy Scouts movement started in the west a quarter of a century ago for training all boys in manners and morals and general helpfulness and in cooking their own food with a minimum of fuel etc As has been remarked in the west Scouting' solves almost all the problems of boys education. It nearly reproduces the healthy, open-air industrious life of an old g u r u - k u l a in which household drudgery' was made 'romantic' and educative by being equitably distributed and combined with a sufficient amount of 'adventure' in the neighboring woods; see *Krishna*, pp 61 63, 69 72

at the things of the flesh and of all matter (whether trivial-seeming or important-looking) with the eyes of the spirit, and not the reverse—pervades the whole of Manu's Scheme of Life, and therefore the whole of his plan of Education Yet, in a more restricted sense also, is it specially provided for This is in the shape of the morning and evening prayers and meditations (sandhyā) Without observance of the sandhyā the twice-born falls from his regenerate condition The sandhyā links together the visible and the invisible, the physical and the superphysical Omitting mention of all details, though each is significant, the most important part of the sandhyā is the Gayatrī, a mantra,[1] a prayer to the Supreme Spiritual Sun as well as the physical Sun, our visible personal God (pratyaksha-devatā), Deity made manifest even to the eyes of flesh, including all the other gods within Himself,[2] the Ruler of our world-system, the source of all its light and heat and energy, on the physical as well as the subtler planes, the highest and most glorious embodiment, to us, of the all sustaining Spiritual Sun, the Omnipresent, Omnipotent, Omniscient, Impersonal, Infinite, Universal Self

Thou, O Sun! art the soul of the moving and the unmoving From Thee all beings and all elements issue

[1] A mantra is a sequence of sounds arranged with the view of obtaining a particular effect

[2] सर्वदेवमयो हि स ।

forth We offer worship unto Thee, the Chief and First of gods Thou art the visible mover and doer of all actions Thou art visible Brahmā Thou art visible Vishnu Thou art visible Rudra (Thy three bodies, dense, subtle, and causal, are these three gods)[1]

Thou art the very Self, the central heart, the first maker, of this world system Thou hast been declared in many ways by the Rshis to be the root and source of all the forces, all the knowledge, all the activity of our world Thou art the cause of the birth, the stay, the death of the system Thou art the centre and repository of all triads Thou art the bearer of a million lights, a million wonders, a million cyclic eons Thou art the Holy Fire, Energy, Light, Divinity of all Blessedness that the Vedas adore Thou art the Golden God, *Nārāyana*, that dwellest in the hearts of us, Thy children, Thy reflected images as much as in Thy Radiant Orb that we see in the heavens The Infinite Brahma has two aspects, one the Formless, the other the Formful; the former is the lasting, the latter the ever-changing and passing Thou, O Lord of Light and Life!, art the most glorious incarnation of the Eternal Light that we know as the sacred sound of Aum, the Supreme Self When Thy glorious Orb rises above the horizon, million-rayed, raining light in all directions, then do our life-forces also rise from the death of sleep! Cure me of my cardiac disease, O Sun!, and of my pale anæmia May we, surrounded by happy children, free from vices, free from diseases, glowing with health, glad minded and bright eyed—may we behold Thee, O Thou Friend of the whole world!, arising in thy wondrous glory day after day, for many many years When Thou risest, O Thou inmost soul of all the gods of Mitra, the god of Air, the friend of all living things, of Varuṇa, the god of Water,

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[1] See the tabular statement at p 162 of *The Advanced Text-Book of Hinduism*

सूर्य आत्मा जगतस्तस्थुषश्च। सूर्याद्वै खल्विमानि भूतानि जायन्ते। नमस्त आदित्य। त्वमेव प्रत्यक्ष कर्माकर्तासि। त्वमेव प्रत्यक्ष ब्रह्मासि। त्वमेव प्रत्यक्ष विष्णुरसि। त्वमेव प्रत्यक्ष रुद्रोसि। *Surya Upanishad*

'who washes off our sins' of Agni, the god of Fire, 'who leads us on,' then Thy luminous army of gods fills all space twixt earth and sky with glory Thou, O Sun! art verily the Soul of all the moving and the moveless! [1]

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[1] एक एव हि लोकाना सूर्य आत्माऽदिरद्धरि ।
सर्ववेदक्रियामूर्त्तिर्ऋषिभिर्बहुधोदित ॥ *Bhagavata* XI, xi 30

नम सवित्रे जगदेकचक्षुषे जगत्प्रसूतिस्थितिनाशहेतवे ।
त्रयीमयाय त्रिगुणात्मधारिणे विरिंचिनारायणशङ्करात्मने ॥
नमोऽस्तु सूर्याय सहस्ररश्मये सहस्रशाखान्वितसभवात्मने ।
सहस्रयोगोद्भवभावभागिने सहस्रकोटीयुगधारिणे नम ॥
त्रिगुण च त्रितत्त्व च त्रयो वेदास्त्रयोऽग्नय ।
त्रयाणा च त्रिमूर्तित्व तुरीयस्त्व नमोऽस्तुते ॥
अग्निमीडे नमस्तुभ्य इषेत्वोर्जेऽन्नरूपिणे ।
अग्न आयाहि वीतस्त्व नमस्ते ज्योतिषा पते ॥
शन्नो देवि नमस्तुभ्य जगच्चक्षुर्नमोऽस्तु ते ।
पचमायोपवेदाय नमस्तुभ्य नमो नम ॥
ध्येय सदा सवितृमडलमध्यवर्त्ती हारी हिरण्मयवपुर्धृतशखचक्र ।
केयूरवान्मकरकुडलवान् किरीटी नारायण सरसिजासनसन्निविष्ट ॥

*Āditya stotra*

य एषोऽन्तरादित्ये हिरण्मय पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्ण । *Chhāndogya*

स यश्चाय पुरुषे यश्चासावादित्ये स एक । *Taittiriya*

द्वे वाव ब्रह्मणो रूपे, मूर्त चैवामूर्त च। अथ यन्मूर्त तदसत्यं, यदमूर्त तत्सत्यं तद्ब्रह्म यज्ज्योति, ज्येति स आदित्य, स वा एष ओमित्येतदात्मा ।

विश्वरूप हरिण जातवेदस परायण ज्योतिरेक तपन्त ।
सहस्ररश्मि शतधा वर्त्तमान प्राण प्रजानामुदयत्येष सूर्य ॥

*Maitrāyanī*

In order to renew our exhausted forces and wasted tissues, we take fresh food and endeavor to secure fresh air. To vitalise our whole being anew, day after day, in its outer as well as inner constituents, our physical, astral and, even more, our mental bodies, we have to open it out to the overflowing and radiating love of the Sun.[1] And we have to do this at the proper times; for there are

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हृद्रोग मम सूर्य हरिमाणं च नाशय ।
विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावंतो अनमीवा अनागसः ।
उद्यंतं त्वां मित्रमहो दिवेदिवे ज्योग्जीवाः प्रतिपश्येम सूर्य ॥
चित्रं देवानामुदगादनीक चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आ प्रा द्यावापृथिवी अंतरिक्ष, सूर्य आत्मा जगतस्तस्थुषश्च ॥

*Rg-Veda*, Saura-sūkta.

[1] 'Let in the Sun and the Wind' is now an elementary rule of Sanitation. Sun-bathing has come much into vogue in the west during the last two or three decades. Sūryopasṭhāna, standing in the sun, with hands uplifted, and in various other ways, is part of the Sandhyā-ritual. A noted western scientist recently wrote that the ancient sun-worship is the only natural and scientific worship, and is likely to revive as science advances. "The living machine stores sunlight in complex compounds other machines take it out and use it The living organism is ... a sun-engine, which obtains its energy directly from the sun"; *The Story of Life's Mechanism*, H. W. Conn, p. 64. The varenyam bhargah of the Gāyatrī is sunlight and sun-energy. "*Animo descensus per orbem solis tribuiter, i.e.*, It is true that the spirit descends through the orb of the sun. This conception is common to the whole of late classical and mediæval philosophy"; Jung, *Contributions to Analytical Psychology*, p. 109 (pub 1928). See *Krshna*, pp. 30 32, ré the orb of the sun being the seat of the highest deva-s and mukta-s.

times which are more suitable for the absorption of this supreme nourishment than other times, as there are for eating and drinking and other physiological functions. The method of the opening out of the heart to receive this nourishment, is the recitation (japa) and the dwelling on the significance of the Sacred Word (Praṇava), the mystic prefixes and the mantra (Vyāhṛti-s and Gāyatrī or Sāvitrī), and the putting of the soul into an attitude of prayer and receptivity in accordance with the meaning of that mantra, the attuning of the heart to it A superphysical centre in the region of the physical heart is indicated as the proper organ for this particular meditation

The primal three lettered, three-factored, single sound (AUM) compounded of the Three Imperishables which are all One and in One, in which all the countless triads are rooted, and which are expounded by the three fold Veda, that is the *secret* Veda, he who knows It, he only knows the Veda That AUM is the highest utter ed word of power and knowledge The regulation of the breath is the chiefest tapas discipline Higher than the Sāvitrī is no mantra Greater than silence is truth

The Creator stored the veritable essences of the three Vedas in the three letters that make up the Sacred Word in the three utterances that name and form the three worlds and in the three parts of the Veda verse that invokes the Sun Each part He milked from one Veda Whoso ponders on these, morning and evening after having learnt the Vedas previously, he verily studies the whole of the Vedas every day These are the gateway unto Brahma He who is not remiss in meditating on the import of the Three *viz*, the AUM, the Vyahṛti-s, the Gayatri,

and ponders on it diligently for three years, he will realise his spiritual identity with Brahma

By repeated dwelling on their significance, and tuning his desire and modelling his thought to that significance the seeker after Brahma shall without fail, attain all perfection, whether he discharge any other duty or not, for the very name of the brahmaṇa is *the friend of all* (and the Gayatri is the prayer for the blessing of *all* creatures by our radiant Father in Heaven, the Sun)

But he who performeth not the morning sandhya, nor the evening one like to a shūdra should he be excluded from all work which requires the twice born and regenerate to perform successfully [1]

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[1] आद्य यत् व्यक्षर ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता ।
स गुह्योऽन्यस्त्रिद्वेदो यस्त्त वेद स वेदवित् ॥ *Manu* xi 265
एकाक्षर पर ब्रह्म प्राणायाम पर तप ।
सावित्र्यास्तु पर नास्ति मौनात्सत्य विशिष्यते ॥
अकार चाप्युकार च मकार च प्रजापति ।
वेदत्रयान्निरदुहद्भूर्भुव स्वरितीति च ॥
त्रिभ्य एव तु वेदेभ्य पाद पादमदूदुहत् ।
तदित्यृचोऽस्या सावित्र्या परमेष्ठी प्रजापति ॥
एतदक्षरमेना च जपन् व्याहृतिपूर्विकाम् ।
सध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥
ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्यया ।
त्रिपदा चैव सावित्री विज्ञेय ब्रह्मणो मुखम् ॥
योऽधीतेऽहन्यहन्येतास्त्रीणि वर्षाण्यतद्रित ।
स ब्रह्म परमभ्येति वायुभूत स्वमूर्त्तिमान् ॥
जप्येनैव तु ससिध्येद ब्राह्मणो नात्र सशय ।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

Such is the high value placed on the regular observance of the s a n d h y a It is difficult to justify that high valuation in brief compass A few lines of thought may be suggested however In order to appreciate fully the significance of the s a n d h y a, the student should, as usual for all successful understanding of the Ancient Wisdom, first put himself at the point of view from which Universal Consciousness (C h i t-S h a k t i, the Supreme Force) appears as the supreme fact and force in the World-process, sustaining it as a whole, and also, as transmuted into many minor forces, (M a y a, Fohat, p r a ṇ a, vital and other electricities, radio-forces, heat, magnetism, and endless other forms) bringing about all its events in detail, guiding, governing, and indeed creating all its manifestations Once this is realised, the performance of this meditation, at the two junction points of day and night, is seen to be practically the only means of securing power of the finest kinds for carrying on the work of life The essence of it is the drawing in of nourishment

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न तिष्ठति तु य पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्बहिष्कार्य सर्वस्माद् द्विजकर्मण ॥

*Manu* ı 83 76 77 78 81 82 87 103

For more detailed exposition of the nature and meaning of the A U M the Gayatrī the Vedas see *The Pranava Vâda or The Science of the Sacred Word* Mitra (Pers M ṭhras) is one of the names of the Sun in Samskṛt. The twice born brahmaṇa as a worshipper of the Sun, as given the derivative name of m a i t r a Both mean the friend of all

and force from some great fount of it, by means of an exertion and attuning of the individual consciousness, an earnest and one-pointed praying, wishing, willing, and the putting of one's whole being into a mood of receptivity as of the lungs while breathing in air Force, power, energy, cannot come to one place and be used by an individual *without being drawn away from some other place* and individual This fact we see summed up in the laws of conservation of energy, transformation of motion, and indestructibility of matter The Gāyaṭrī prayer is only a practical application of this triple law to the daily life of the human being, and principally on the mental plane This prayer "We contemplate the refulgent splendor, the glorious radiance, of our Heavenly Father, the Sun," the living fount of all the life on every plane of our world-system, 'in order that that outwelling resplendence may inspire *our* intelligence," in the altruistic communistic plural and not the selfish exclusive singular, may inspire the collective intelligence of the whole of humanity, so as to evoke sympathetic co operation and mutual goodwill and help—this contemplation and prayer are to be practised chiefly on the plane of mind [1]

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[1] Rel g on must be a form of act vity which brings about the concentrat on of the spiritual life as a sh eld aga nst unworthy elements that attempt to enter and to govern man *Eucken* (People s Books) p 65 What act of such concentra t on more specific and definite than the Gayatrī japa ?

For intelligence belongs to the plane of mental matter, mind-stuff, (S v a h), which in us is the vehicle of intelligence The other two planes, earthly and astral (B h ū h and B h u v a h), are also named and the prayer therefore covers them too, but it is mainly directed to the *intelligence-inspiring* forces of the Sun, for the mind is the specific feature of man, and governs his life, or at least ought to govern it, on the other two lower planes If intelligence and will are perfect, the life of the other two planes is easily perfected also Right knowledge is the basis of right desire, and right desire of right action Hence the s a n d h y ā is declared to be best performed when begun before the physical Sun rising, meeting, as it were, the Sun on higher planes, and, finally only, bathing the physical body in the sunlight

## THE MANIFOLD BENEFITS OF SANDHYĀ

The regular practice of the s a n d h y ā is, indeed in one sense, the first steps, and the last steps also, of y o g a The highest gods and ṛshis are enjoined to, and do, observe the s a n d h y ā, with the same regularity as the child beginning the alphabet The Purāṇas illustrate it with a story Once upon a time the d e v a - ṛ ṣ h i Nārada, inveterate wanderer that he is, arrived very early at the palace of our lord the Sun (of our system) and found him engaged in s a n d h y ā Astonished, he asked

him "Sir, the whole world makes sandhyā-prayer to *you* To whom do *you* make it?" "To the Central Sun of the vast sidereal system, of which mine is an infinitesimal part," was the reply The story indicates the unity and endless continuity of the *World-process in cycle* within and without *cycle in* time, and system inside and outside system in space—all ever-present here and now in the Eternal, Infinite, Impersonal Self At its highest, sandhyā puts the consciousness of the aspirant in rapport with the Solar Consciousness, which is omniscience And because the general principles underlying it are true and applicable on all scales, to the beginnings of a child's education as well as the farthest progress of ṛshis and ḍevas, therefore is such great stress laid upon its regular performance

Whether we look upon it as a utilitarian training in *concentration of attention, development of* will-power, mind-control, and visualisation, *the* formation of clear mental pictures, or as a real means of drawing super-physical power, whether we take it as mere physical Sun-bathing, or as an elevation of the soul to high thoughts of reverence, gratitude, self-surrender, and prayer for the good of all, to the Author of our being, whether we take it as *the highest and yet most easily and most generally available form of æsthetic enjoyment* and education to see and hear and *feel the fairy feels* and fragrances, the glorious natural *sights and*

sounds, of sunrise and sunset, over waters, woods, and mountains, or whether we take it as mere time-marking, for commencing and closing the day's work, whether we believe that the sounds, as such, of the mantra-words have any vibrant potency for good, pronounced externally and internally, or whether we regard them as mere devices for fixing and concentrating the mind and soothing it with rhythmic repetition, whether we regard them as helping to form a permanent ideal to which the mind comes back automatically, for rest, repose, recuperation by high aspiration and inspiration, in times of fatigue and distress, when it would otherwise fret and worry, or stray into undesirable thoughts and fancies, or whether we regard them as a means of gradually emphasising the introspective conscious and inward gaze till it takes shape as the active power and organ of internal autoscopy and external clairvoyance, by the process known as mantra-chaitanya,[1] whether we think that the words of the invocation have no other than the surface meaning, or whether

[1] It is said that by constant inward silent repetition a mantra begins to be recited even during sleep and so becomes a bridge for connecting together the two consciousnesses of the waking and the sleeping conditions merging them into one so that the faculties of the subtle body the sūkshma-sharīra, become active wakefully while the physical body lies perfectly still, as it were entranced Possibly there is some etymological connection between the two words mantra and motto, there is some alliance in meaning

we hold that they open up endless vistas of knowledge to the gaze of the introspective consciousness —in every way there seems to be only good for the student in the regular practice of these devotions

## THE SIGNIFICANCE OF THE GĀYAṬRĪ

Manu indicates that the words of the mantra do possess far more than the surface meaning, that the triads of which they are made up, are symbolic of the whole contents of the Vedas From other works we learn that the three letters that make up the Sacred Word (Pranava) stand for the Self, the Not-Self, and the Interplay between them[1] Also, that the three 'prefixes' (Vyāhṛtis, literally, 'utterances') stand for the three worlds or planes of matter in which the Interplay takes place for the majority of the spirits (jivas) of the human race at the present stage And, finally, we are told the significance of the three parts of the Gāyaṭrī-manṭra The first indicates the *nature* of the Supreme Force and of its modifications, the forms of matter in which it works, and the laws governing their evolution and involution—all dealt with by the *Ṛg-Veda* dealing with knowledge (jñāna) The second part indicates the *methods of utilising* these forces and materials in various ways, known technically as sacrificial rites and ceremonies (yajñas), at

[1] See p 381, *supra* and the *Pranava Vāda*

which intercourse takes place between men and gods to the benefit of both, in terms of astral and still subtler forms of matter, which serve as the vehicles of emotions and thoughts—all dealt with by the *Yajur veda*, dealing with action (k r i y ā) The third part indicates the *purposes*, necessities or motives, which do and ought to guide such utilisation, and the consequences of it in pleasure and pain, the desires and the fulfilments of those desires which the sacrifices subserve—all dealt with by the *Sāma-veda* dealing with desire (i c h - c h h ā) The *Aṭharva veda* stands for the Summation of all the three and is taken as included in the *Rg-veda* whenever the "Triad" of Vedas, the T r a y I, is spoken of All these matters become ever clearer to the student who dwells on them day after day And he who does not do so, fails to secure, enfeebles or makes dormant, if not quite loses again if he did ever thus secure, the introspective consciousness which is the distinguishing characteristic of the twice-born

As bath and food are to the physical body, purifying and strengthening it, day after day, so to the astral and the mental bodies is prayer, whether it be directed to a Personal or an Impersonal Ideal, whether it rely for its fulfilment on an individual deity external to oneself, or on the Universal Deity immanent within every living being

The evening s a n ḍ h y a purifieth mind and body from the closing day s stains worries thoughts of sin

and evil The morning s a n d h y a clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity the trials and the troubles of the coming day Where lights and waters meet at morn and eve the ambrosial loveliness beauty, and glory of Immortal Brahma are most manifest[1]

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[1] पूर्वां सध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति ।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥ *Manu* II, 102
आपो ज्योती रसोऽमृत ब्रह्म भूर्भुवः सुवरोम् । *Atharva shiras*

Some beautiful western poems will illustrate the injunctions of Manu

*An Hour with Thee*

An hour with Thee ! when earliest day
Dapples with gold the eastern gray
O what can frame the mind to bear
The toil and turmoil, cark and care,
New griefs which coming hours unfold
And sad remembrance of the old ?
One hour with Thee !

An hour with Thee ! when burning June
Waves his red flag at pitch of noon
What shall repay the faithful swain
His labor on the sultry plain
And more than cave or sheltering bough
Cool fever sh blood and throbb ng brow ?
One hour with Thee !

An hour with Thee ! when sun is set
O what can teach me to forget
The thankless labors of the day
The hopes the wishes flung away
Th' increas ng wants and lessen ng ga ns
The master s pride who scorns my pains ?
One hour w th Thee !

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(The ord nary rule for the student and the householder is to perform the s a n d h y a twice da ly morn ngs and evenings,

Without this daily mental bath in the purifying and vivifying spiritual sunlight, the mind goes on accumulating vices and distractions and depressions, day by day, till it sinks suddenly into the depths of confusion, misery, and sin, even as the body that is never washed and cleaned and ever kept half-starved, day after day, finally sinks under its load of foulness and feebleness, into disease and death

Such is the most important item of the religious education prescribed by Manu. The student, he says expressly, may or may not do anything else, in the nature of rites and ceremonies; this he must

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but for the retired and the 'anchoret,' a noon-day observance is added Islam prescribes five times a day, its early *morning* 'call to prayer,' the *azan* is a beautiful institution)

*The Watcher of the Dawn*

Well done, thou watcher on the lonely tower!
Is the day breaking? Comes the happy hour?
We pine to see it Tell us yet again,
Is the day breaking on the distant plain?
It breaks it comes the misty shadows fly,
A rosy radiance overspreads the sky,
The mountain tops reflect it bright and clear,
The plain is still in gloom but day is near!

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*The Lonely Tarn*

O silent, lonely tarn! asleep within the mountain's breast
Thou seemest from the world so far withdrawn to dream of rest
So, deep within my heart, there is a silent, lonely cell,
Where I may rest, and worship God and feel that all is well!

do Whatever else was taught, of the nature of that which would now be named religion, would, from the earlier standpoint, fall under physical or superphysical science, yet even this distinction will scarcely stand examination For, indeed the sandhyā is the *practice* of the very quintessence of *Science*, in its truest and fullest sense It cannot be repeated too often that the modern distinction between religion and science has no existence in the ancient ethos, and for the very good reason that the *knowledge* was unbrokenly continuous between the physical and superphysical planes, and there were no *beliefs* without *reasons*

## THE FAR REACH OF THESE FIRST FOUR ITEMS

Before passing on to the subject of intellectual education, it may be noted that the significance of this single, simple looking verse of Manu, prescribing the four things 'to be taught first', extends very far and very deep The yama-s and niyama-s of yoga, vows of purity, harmlessness, poverty, selflessness, etc, are only higher degrees and stricter forms of śaucha and ācāra, and are *observed more and more perfectly* by the higher and higher ranks and grades of yogi-s, muni-s, ṛṣhi-s, maha-ṛṣhi-s, parama-ṛṣhi-s, deva-ṛṣhi-s, buddha-s, manu-s, planetary spirits Their siddhi-s, shakti-s, aishvarya-s, their manipulations of physical,

psychical (astro-mental, super physical), and spiritual (higher mental) occult powers, energies, 'fires,' are symbolised by the agni-kārya, the tending of the 'Three Fires' of the teacher's household, corresponding with the father, the mother, and the teacher, and also the first three āshrama-s or stages of life, and the three worlds or planes of matter Their highest and deepest samādhi-s, meditations, ecstasies, trances, rapt ness of intensely, single-mindedly, one pointedly, concentrated attention, for the indrawing of supreme knowledge and supreme power, by means of supremely philanthropic devotion, from the Universal Omnipresent Reservoir of Unconscious Omniscience and Omnipotence, is but the flowering and the fruiting of the seed of sandhyā-devotions In short, the highest reaches of yoga are but the culmination of the practice of purity of body, excellence of manners and morals and righteousness, of conduct, use of fire, and morning and evening prayers, begun by the child in the teacher's home, and carried to higher and higher levels of perfection through the stages of good gentleman, worthy householder, patriotic citizen, sage and saint, muni, nabi, ṛshi, wali, messiah, Christ, jiwan-mukta, insān-ul-kāmil, perfect man, son of God, ava-tāra The upa-nayana ceremony is also a copy of, and is repeated on higher and higher levels in, the initiation-ceremony, the yajña-dīkshā, which takes place in the great archetypal